

THE CRITICAL REVIEW.

For the Month of *April*, 1771.

ARTICLE I.

The History of Manchester. In Four Books. By John Whitaker, B. D. F. S. A. and Fellow of C. C. C. Oxford. 4to. 15s. sewed. Doddsley.

IT is generally the misfortune of an antiquarian to bestow his attention upon trifles; to indulge the passion of a boy, instead of prosecuting the study of a man; to plume himself upon finding an old urn, or tracing an old causeway, without giving us any judicious reflexions on the improvements of time, which might be illustrated by those remains of ruder ages.

It would be unjust to charge the historian of Manchester with this childish taste. He has made the antiquities of a town interesting to every English reader: he has adorned the labours of investigation with useful learning, and animated description: he has judiciously connected with an account of old Manchester, reflexions and information which throw light upon the history of our island: his examination of ancient fragments hath been subservient to the purpose to which it should always be dedicated; it has enabled him to exhibit a distinct and striking view of the revolutions of empire, the progress of arts, the gradual refinement of manners, the opening and enlargement of the human mind in morals, policy, and religion. He has not only shown himself in this publication a curious and accurate antiquary, but likewise a learned and rational philosopher, politician, and divine.

But it will be proper to give our readers a more particular and extensive account of Mr. Whitaker's plan.

Vol. XXXI. *April*, 1771.

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He proposes to divide his work into four books, containing as many periods, the British and Roman-British, the Saxon, the Danish and Norman Danish, and the modern. Three of these periods he has already completed; and the first he now presents to the public. We need not wonder, that, as he informs us, the History of Manchester has been a principal object of his attention for many years; when we consider the various materials of which it is composed, accessible only to indefatigable diligence, and acute penetration.

The reader, as we have already observed, must not expect in this work merely the uninteresting history of a single town. It is enriched with whatever curious particulars can with any propriety be connected with the annals of Manchester. Whatever serves to illustrate the general antiquities of the county, or the kingdom, to mark the polity of our towns, to lay open the causes, and the circumstances, of any momentous events which affect the interests of Manchester, the author proposes to examine and explain. He intends clearly to fix the position of all the British tribes; and to ascertain the extent of all the Roman provinces in our island: arduous discoveries, which have hitherto eluded the search of the antiquarian. He will investigate, and he flatters himself he will evince the commencement of our present towns, by tracing them back to the rude stations of the Britons in the woods. He will elucidate the curious system of polity that was established among the ancient Britons, and their domestic œconomy. He attentively marks the progress of the Roman genius on the subjection of the Britons, in planting fortresses, and constructing towns to command the country, and in civilizing the natives. The period of our history before the Conquest, is very interesting and important. It fixes the attention by the quick succession, and active variety of its incidents, and by the decisive greatness of its revolutions. That period should be the grand object of modern politicians, for in it our constitution received its genuine form. That golden æra our author proposes to redeem from obscurity and error, to unfold the origin and history of the Picts, the Scots, the Saxons, and the Danes, and the momentous history of Arthur and of Alfred. He intends to point out the commencement of counties and hundreds, of townships, and of manors, of parishes, of feudal tenures, and of juries. In perusing this book, the mind of the reader is often agreeably diverted from the minute and jejune labours of the antiquary, by the picturesque descriptions of the poet, by the judicious and useful observations and reflexions of the philosopher. He presents to the fancy many pleasing pictures of domestic and rural life, in the happy ages
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of innocence and simplicity; he exhibits, in a well-connected series, the gradual refinements of our ancestors in manners, and in arts. To a masterly acquaintance with other branches of knowledge, he joins the inquiries of the naturalist; and gives us an accurate history of the vegetative and animal world in Britain; distinguishing the native productions of our island from those which were imported into it at different times.

From a view of this extensive plan, to which, it appears from this first volume, that his abilities and acquisitions are adequate, the reader may infer what a variety of learning and information his work will contain. Yet in all the variety of his first period, we find no wanton and impertinent digressions. Though, by taking in a large field of speculation, he often relieves our attention to the local and private history of a single town, his copiousness always flows from, and winds around, his principal object.

This first volume opens with the earliest antiquities of Manchester, and the county of Lancaster. The author ascertains the derivation of Mancunium, the old name of the town, describes its situation and construction under the Britons, and after it became a Roman station. The towns of the ancient Britons were not intended for perpetual and general residence; they were only their places of refuge amid the dangers of war, where they might occasionally lodge their wives, their children, and their cattle, and where the weaker might resist the stronger till succours could arrive. It is not to be supposed, that the Britons, at this period, had any considerable skill in the science of fortification; though our author thinks they secured themselves against the attacks of an enemy with more art than antiquarians are willing to allow them. Their fortresses were planted in the center of their woods, they were defended by the natural advantages of the situation, were fortified by trees cut down, and piled up around them, and by the formation of a bank and a ditch. They baffled the attacks of the best troops under the command of the best officers in the world; and the greatest of the latter gave them the commendation of excellent fortifications. This first chapter gives an account of the inhabitants of old Lancashire, of some of their curious remains lately discovered, of their husbandry, and their arms, and of their subjection to the Romans about the year 79.

He next gives a description of Mancunium, the old Manchester, when converted into a Roman garrison; of the forts and walls erected in that part of Britain by the conquerors, and of the Roman polity and religion in the vanquished province. He traces the Roman geography of our island more

members thereof, in decline of life, are insufficient for that purpose, and even the Provident Society, which, in this letter-writer's opinion, is founded upon the most rational plan of any, if they comply with their terms now proposed, will not, with their whole fund, be able to provide for more than eleven years, which is, till such of their members, as shall be still living, have attained the age of 61 years; at which time their whole investments will be all sunk, and there will remain 222 out of 445 of their members still living and unprovided for at 62 years of age. The arguments advanced by the author, in support of this, and indeed every other assertion of any consequence throughout the whole performance, are, in our opinion, very far from being satisfactory, as will appear by the following extract, relating to the impropriety of admitting to subscribe for more than one share on each life. "For as any given life, says our author, with more shares than one has an equal chance of living with the one share life; it may happen, that in lieu of a certain number, according to the course of nature falling, the chance may turn on the single shares and the others subsist; it has not only this inconveniency that attends it, but another, which is the decreasing the number of lives, and by that means decreasing the number of chances; for as by the rules of the society any life may be nominated, the nominee fixing his own for one, has a much greater certainty on the other three, than on one life, in the proportion of two out of four, and the society is benefited by the increased number of chances, in the proportion of four to one; to explain this, a life of 40, has an equal chance of living to 62, and at that age has another equal chance of obtaining 11 years longer annuity, at which age of 73, he may still hope to see 79, and has then a chance to reach 83. Now, as I observed before, the chance on any one given life is equal, and of course contrary to the interest of the society, to benefit the said life more than its proper proportion; and the subscriber, by fixing on three other nominees, has for himself a much better chance in the proportion, as an annuity of four lives has never been disputed to be of much greater value than one, the whole benefit of this society to its members, depending on the just distributions of its shares; for in that case something near an exact calculation may be made: but to explain this still further, suppose that only 225 should be single-share members, and the remaining 220 shares should be held by 55 members, no person acquainted with the chances of lives would say, that it was of equal benefit to the society, to be composed of 280, or 445 members, though their subscriptions would amount to equally the same; for each of the 55 have the same chance as each of the 225 of attaining 83, and the proportion in favour of the four-share members is as 225 to 55. Was the value of each subscribing life calculated, and depended on itself, then it could not be of any consequence to the society if the annuity was eighty or twenty pounds; but as the whole depends on equal chances, an

unequal distribution can no way benefit, and may sensibly hurt the society."

To those who can possibly discover the author's (or indeed any) meaning in the above extract, we recommend the perusal of this curious performance.

41. *A Letter to the Governors of the College of New York; respecting the Collection that was made in this Kingdom in 1762 and 1763, for the Colleges of Philadelphia and New York.* By Sir James Kay, Knt. M.D. 8vo. 1s. Kearsly.

As this Letter relates to some transactions which have been made the foundation of a suit in the court of Chancery, it would be improper for us to say any thing more of it, than that it is written with spirit and poignancy.

42. *A short, plain, and comprehensive Grammar for the Latin Tongue.* By John Worsley, of Hertford, 8vo. 2s. Pearch.

This Grammar is chiefly compiled from Ward and Lilly, and may be of service in the schools, as well to the master as to his scholars.

43. *A new Latin and English Dictionary, designed for the Use of Schools and private Education.* By John Entick, M.A. 8vo.

4s. Dilly.

This Dictionary may be of some use to those who have just begun the study of the Latin language; but it is too deficient in a variety of words and phrases to answer the purpose of explaining the higher Classics.

44. *Free Thoughts on the Present State of Public Affairs. In a Letter to a Friend.* 8vo. 1s. Oliver.

The author of these thoughts treats of the causes of the late political disputes, with a mixture of raillery and serious argument; but he appears to be unnecessarily apprehensive in regard to the importance of their consequences. We hope he is actuated more with religious zeal than a spirit of divination, in supposing, that perhaps, *God has a controversy with the land.* The pamphlet, upon the whole, is an ingenious expostulation with the opponents of government.

45. *A Letter to the rev. Mr. John Wesley, in Answer to his late Pamphlet, entitled, "Free Thoughts, &c."* 8vo. 9d. Towers.

This answer presents us with some ingenious remarks on the preceding publication; though it appears to be dictated more by the warmth of party than disinterested attachment to truth.

46. *The Complete Baker; or a Method of effectually raising a Bushel of Flour with a Tea-spoonful of Barm.* By James Stone, of Amport, in Hampshire. 8vo. 1s. Crowder.

The directions contained in this pamphlet appear to be founded upon a competent knowledge of the nature of fermentative substances; and must prove useful for accomplishing the purposes expressed in the title-page.

47. *A Practical Treatise on Brewing: Containing various Instructions and Precautions, &c. 2d Edit. By William Reddington, late of Windsor, Brewer. 8vo. 2s. 6d. Richardson and Urquhart.*

Though the Reviewers are perfectly skilled in the difference between good and bad beer, as far as such knowledge can be obtained from tasting it, yet are they most thoroughly unacquainted with the methods of preparing that friendly liquor. All books that treat of the noble and useful sciences of eating and drinking, are sure to draw mortifying confessions of ignorance from our pens; and we heartily wish, that the publishers of such works would furnish us with opportunities of seeing the experiments tried which they so confidently recommend, before our Monthly Court of Criticism is obliged to pronounce sentence upon them. The knowledge which we have derived from Apicius, Juvenal, and Horace, can by no means be applied to modern cookery. The ancients were alike ignorant of the rapture arising from the embrace of a foaming pot of porter, and a bowl of aromatic punch; of the happy repletion caused by turtle, well seasoned with Cayenne, and the speedy digestion of barbicue thoroughly impregnated with Madeira.

To conclude, we indeed, have not even experience sufficient to discover whether the beer we drink derives its intoxicating quality from *Coccus Indicus*, or potent Malt; and must, therefore, leave this treatise to stand or fall by its own merits or demerits, among those who are no strangers to the quality of such ingredients as we must blindly swallow; observing, at the same time, that this work may be of service to the public, even after a perusal of the more regular and compendious performance of the late ingenious Mr. Combrune.

C O R R E S P O N D E N C E.

An author, who signs himself A YOUNG MAN, has lately addressed a letter to us in the *St. James's Chronicle*; and very angry he seems to be that we forebore to quote any of his verses in our Review for January last. We really were of opinion, that good advice would prove more salutary to him, as well as more convenient for his reputation, than any specimen we could have produced from his works. We likewise believe him to be master of some more beneficial trade than that of scribbling poetry *invita Minervâ*; and make it our constant rule never to encourage those, who seem to have no talents adequate to the execution of that which their vanity too often urges them to undertake.

I nunc, et versus tecum meditare canoro.



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accurately than any preceding antiquarian; he acquaints us, that he was greatly assisted in this part of his work by an Itinerary, discovered at Copenhagen by Mr. Bertram in 1747. This Itinerary was written by Richard, a native of Cirencester, a monk of Westminster, and the author of many historical and theological tracts. It was translated by Dr. Stukely, in 1757. By this Itinerary, Mr. Whitaker was enabled to investigate the Roman geography in Britain, from the Firth of Tay to Inverness: that Firth was the boundary of Agricola's victories; and the conquests of Lollius terminated at Inverness. Lollius was a brave and experienced Roman general, and governor of Britain in the reign of Antoninus Pius. For his prudent conduct and exploits that emperor conferred on him the title of Britannicus.

Our author connects with his northern excursions a regular and distinct survey of the geography of Lancashire, and the other parts of the island. He shows the reader the different Roman stations; he points out to him the origin of our British towns, by diligent inquiry, often embellished with lively description, and the flowers of fancy. He marks the progress of Agricola's arms, the irruptions of foreigners, and the migrations of the natives from one quarter of the country to another.

From him we learn, that Bath and Buxton were seats of luxury in the early age of the Roman invasion. The Romans, when in Britain, carefully marked, and collected for use, the mineral springs of the island, which had flowed for ages utterly unnoticed by the Britons around them, who, however, soon adopted the custom of their conquerors. The mineral springs, that steamed as they gushed from our British hills, were collected into basins, and the Romans and the Britons equally plunged into the relaxing waters. Hence we see *Thermae* in Ptolemy, *Thermæ* in Richard, and *Aquæ Solis* both in Richard and Antoninus, to be all the characteristic appellations of our Bath in Somersetshire.

The following quotation from the beginning of the sixth chapter will give our readers an idea of our antiquarian's taste, and of the construction of the Roman roads.

'These are the Roman roads that coursed from Mancunium to the neighbouring stations. And such as they are, they must share in the great admiration and the high praise which the antiquarians have bestowed upon the roads of the Romans in general. But surely those critics have been too lavish in their eulogiums upon them. Antiquarianism is the younger sister of History, less sedate and more fanciful, and apt to become enamoured of the face of Time by looking so frequently upon it. But let not this be the conduct of her soberer disciples. Let not the sensible antiquarian dis-

disgrace himself and his profession by admiring greatly what is merely antient, and by applauding fondly what is only Roman. The pencil of Age may justly be allowed to throw a shade of respectableness, and to diffuse even an air of venerableness, over the productions of very antient Art. And we may appeal to the native feelings of every sensible beholder for the truth of the observation. But this is all that can be allowed to the mere influence of Time. And the antiquarian that once oversteps this reasonable limit sacrifices the dignity of sentiment to the dreams of antiquarianism, and gives up the realities of history for the fables of imagination.

‘ The great excellence of the Roman roads is the particular directness of their course. Being constructed at a period when the laws of property were superseded by the rights of conquest, they were naturally laid in the straightest lines from place to place. From this line of direction they could not be diverted, like many of our modern roads, and thrown into obliquities and angles, by the bias of private interest. From this line nothing could divert them but the interposition of an hill which could not be directly ascended, the interruption of a river which could not be directly forded, or the intervention of a moss which could not be crossed at all. Thus, to adduce only a single instance, the Roman road to Slack courses in one uninterrupted right line from the Castlefield to the Hollinwood, while the modern and nearly parallel way to Huthersfield, one of the directest roads that we have in the vicinity of the town, runs curving all the way at a little distance from it, and has no less than twelve or thirteen considerable angles betwixt the end of Newton-lane and the extremity of Hollinwood.

‘ But the Roman roads appear not to have been constructed upon the most sensible principles in general. The road over Newton Heath is a mere coat of sand and gravel, the sand being very copious and the gravel very weak, and not compacted together with any incorporated cement. And the road at Haydock is merely an heap of loose earth and loose rock laid together in a beautiful convexity, but ready to yield and open upon any sharp compression from the surface. Such roads could never have been designed for the passage of the cart and the waggon. Had they been so designed, they must soon have been furrowed to the bottom by the cutting of the wheels or crushed into the ground by the pressure of the load, and have been rendered absolutely impassable by either. But for such rough services they were not intended at all. This the sharp convexity of the road at Haydock most clearly demonstrates, which scarcely leaves the level of a yard at the crown, and throws all the rest of the surface into a brisk descent. And this the breadth of the more flattened road over Failsworth Moss concurs to demonstrate, the surface, even now when it has naturally spread out into a broader extent, being not more than three yards and a half in width. Both these roads, though the one was intended for the great western way into the North and the other was the way of communication betwixt Chester and York, must plainly have been confined to the mere walker, the mere rider, and the mere beast of burden.

‘ The only roads that seem to have been constructed for the cart and the waggon are such as were regularly paved with large boulders. Such appears to have been the road from Manchester to Blackrode; such appears to have been the road from Manchester to Ribchester; and such evidently was the road from Ribchester

chester to Overborough. But as this alleviates not at all the censure upon the narrowness of the ways, so the paving of a road is obviously a very awkward expedient at the best. This may sufficiently appear from those boasted remains of the Roman roads, the Appian and the Flaminian ways in Italy, which are so intolerably rough and so inexpressibly hard, that the travellers, as often as they can, turn off from them, and journey along the tracks at their borders.

Many of the Roman roads indeed have continued under all the injuries of time and all the inclemencies of climate to the present period, and some few in excellent conservation. The Romans, having the whole power of the country at their command, and nations of subjects to be their labourers in the work, were not frugal of toil in the discovery of the materials and in the conveyance of them to a considerable distance. Thus, since little or no gravel was to be found along the course of the Roman road from the common of Hollinwood to the end of Street-lane, they dug up a very great quantity of it along the sides of the present Millbrook upon the former, as the long broad and winding hollow which still remains doth manifestly evince, and constructed all the road from the one to the other with it, as the peculiar redness of the gravel along the road does evidently prove. Thus, what is much more remarkable, the Stane-street in Sussex, ten and seven yards in breadth and one yard and a half in depth, is composed entirely of flints and of pebbles, though no flints are to be found even within seven miles of the road. And they laid their roads, not sunk, like ours, many feet below the level of the ground about them, but rising with a rounded ridge considerably above the surface, unless they were obliged to climb obliquely up the side of a steep hill or to descend obliquely down it. By this means the water never settled upon their roads, silently sapped the foundations, and effectually demolished the works. But the continuance of many roads to the present moment, and the peculiar conservation of some, result very little from these general circumstances, and are principally the effect of particular accidents. That these circumstances have not given the roads such a lasting duration, is evident from the above-mentioned structure of all of them within, and more evident from the particular roundness of some of them without. The fact arises chiefly from the early desertion of particular roads by the Britons and Saxons, new roads being laid for new reasons to the same towns, or the towns being destroyed and the roads unfrequented. Such must assuredly have been the case with the smartly rounded road at Haydock. And such will hereafter appear to have been the case with the still-remaining road upon Stony Knolls.

But had the Roman roads been always laid in right lines, always constructed with a sufficient breadth, and been never paved with stone; had the materials been bound together by some incorporated cement; and had they been all calculated to receive carts and to bear waggons; they must still have been acknowledged to have one essential defect in them. The roads almost constantly crossed the rivers of the island, not at bridges, but at shallows or fords, some of which nature had planted and others art supplied. By this means the travelling on the roads must have been infinitely precarious, have been regulated by the rains, and have been troublous by the floods. Such must have certainly been the consequence at the fords of Ribchester and Penwortham over the Rib-

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Ribble, such more particularly at the fords of Warrington Streetford and Stockport over the Mersey, and such even at the fords of Knotmill and Garret over the Medlock, at the way of Trafford over the Irwell, and at the passages of Huntsbank over the Irke and of Throstlenest-lane over the Cornebrook. One of those very rainy nights which are so common in our Lancashire winters would raise a considerable depth of water upon the fords, and would fix an absolute bar to the progress of travelling. Thus, for want of a few bridges, the Roman roads must have been often rendered impassable during the winter, and often for a considerable part of the winter together. And thus, for want of a few bridges, must the Roman roads have been rendered frequently useless, the military communication between the several parts of the island have been frequently suspended, and the Roman empire within it have been frequently exposed to danger.'

In this chapter, he informs us of the number of the legions by which Britain was garrisoned after the Romans had conquered the greater part of the island; he describes the situation and strength of their stations and their camps.

In the two subsequent chapters, our author gives us an account of the policy of Agricola. That conqueror drew the Britons from their retreats in their woods and mountains, and settled them in towns, to rivet their subjection and dependence. By degrees, they incorporated Roman manners with their own, and began to imbibe a taste for the finer arts, imported into the island by their conquerors. In these chapters, we have an entertaining description of the food and manner of our ancestors at this early period; of the government, of the private and publick œconomy of the British chiefs: and in the same chapters, our author traces the first regular division of the country into districts, and the commencement of feudal tenures.

He gives a particular, but not an insipid and tedious history, of the improvements which the Britons received from the Romans in mechanics, and the other useful arts. He distinguishes the productions of the earth, and the animals which were natives of our island, from those which were introduced by the Romans and other foreigners: and he enumerates the diversions which we adopted from the Romans. Among other savage amusements, he proves, that they introduced cock-fighting into Britain; and we are glad to find that we cannot reproach the memory of our ancestors with the invention of that savage entertainment.

We learn from our author, that the Britons were indebted to their communication with the Romans for their early improvements in commerce and navigation; and for the introduction of Christianity into their island. He concludes this first book of his antiquities with the brave and effectual oppo-

sition of the Caledonians to the Roman arms, and the expulsion of the Romans from Britain by the Northern nations, 446 years after Christ, and 501 years after they first invaded us. We must here again observe, that though Mr. Whitaker's plan comprehends many general investigations and remarks, he has thus far, in the course of his work, paid proper attention to its principal object: he has, with an agreeable variety, with accurate method and connexion, displayed the gradual improvements which Manchester and its neighbourhood received, or the injuries which they suffered, by the changes and revolutions of time.

Having thus given our readers a regular view of our author's principal subjects, we shall quote his account of the earliest British commerce, as a specimen of his merit, as an antiquarian, and a writer.

' The foreign commerce of the Britons was occasioned by the resort of the Phœnicians to their coasts. These bold adventurers in navigation and traffic, having planted colonies at Carthage and at Cadiz, and ranging along the borders of the great untraversed ocean on the west, reached the south-western promontories of Britain, and entered into a trading correspondence with the inhabitants of it. The real singularity and the commercial consequences of the voyage gave great reputation to the officer who conducted it, and have occasioned the name of Midacritus to be transmitted with honour to posterity. Midacritus brought the first vessel of the Phœnicians to our coasts. And Midacritus opened the first commerce of the Phœnicians with our fathers. He found the country to abound particularly with tin, a metal that was equally useful and rare. He trafficked with the Britons for it. And he returned home with a cargo of the silvery metal.

' Such was the first faint effort of the commercial genius of Britain, which was afterwards to conduct the vessels of the island to the shores of Cadiz of Carthage and of Tyre, and even to raise the Britons superior in boldness and in skill to the Phœnicians! Such was the first faint effort of the commercial genius of Britain, which has since displayed such a variety of powers, has since opened such a variety of channels, and has diffused the overflowing tide of the British commerce into all the quarters of the globe! This effort was first made some years before the time of Herodotus and about the period of the first inhabitation of Lancashire, about five hundred years before the æra of Christ. The Belgæ were not yet landed in the island. The original Britons still possessed all the southern regions of it. And the trade was opened with the Britons of the Cassiterides or Silley islands. These islands were then only ten in number, though they are now more than an hundred and forty; and only nine of them were inhabited as late as the reign of Tiberius. But one of them was greatly superior in size to the rest, and was therefore distinguished by the general appellation of the whole, being denominated Cassiteris Insula or the One Tin-island. This was the first land of Britain which the Phœnicians reached and with which Midacritus began the traffic for tin. This was known amongst the Britons by the appellation of Silura, and must have communicated the still remaining name of Silley to

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its contiguous isles. And this was then a very considerable island, being separated only by a dangerous strait from the shore of Cornwall, and reaching beyond the present uninhabited islet of Silley. The present isles of Brehar, Guel, Trescaw, St. Martin's, and St. Sampson's, the rocks and islets adjoining to all, and St. Mary's and the Eastern isles, must all have composed this original island. And large banks still extend from St. Martin's nearly to St. Mary's and the Eastern isles, which are all uncovered at low water and have only a depth of four feet at high. The isles of Guel and Brehar, now half a mile distant from the rock of Silley, appear plainly to have been once connected with it. And Trescaw, Brehar, St. Martin's, St. Sampson's, and their adjoining islets, were once evidently united together. Sands extend from Brehar to Trescaw, and may sometimes be crossed on foot. Betwixt Trescaw, Brehar, and St. Sampson's the flats are laid entirely bare at the recess of a spring-tide, and a dry passage is opened over the sand-banks from the one to the other. In these banks, over which the tide rises ten or twelve feet in depth, hedges and walls of stone are frequently disclosed to the view by the shifting of the sands. And from the general remains of stone-hedges stone walls and contiguous houses, and from the number of barrows which are dispersed over the face of these islands, the whole appears to have been once fully cultivated and thoroughly inhabited.

' This island was peculiarly replenished with mines of tin, though the present unburied remains of it exhibit no vestiges of the antient works and scarce carry any appearances of the antient metal. But in the month of May 1767 a rich vein of tin was discovered in St. Mary's, which bore directly into the sea and pointed towards the shore of Cornwall. And the cargo which Midacritus brought from the island, and the account which he gave of it and its contiguous isles, occasioned a regular resort of the Phœnicians to the coasts of Silley. The trade was infinitely advantageous to the state. And the track was most solicitously concealed by the public.

' Thus continued the trade of Britain for nearly three hundred years, being esteemed the most beneficial commerce in Europe, and being carefully sought after by all the commercial powers in the Mediterranean. The Greeks of Marseilles first followed the track of the Phœnician voyagers, and some time before the days of Polybius and about two hundred years before the age of Christ began to share with them in the trade of tin. The Carthaginian commerce declined. The Massylian commerce increased. And in the reign of Augustus the whole current of the British traffic had been gradually diverted into this channel. At that period the commerce of the island was very considerable. Two roads (as I have formerly mentioned) were laid across the country, and reached from Sandwich to Carnarvon on one side and extended from Dorsetshire into Suffolk on the other; and the commerce of the coasts must have been carried along them into the interior regions of the island. The great staple of the tin was no longer settled in a distant corner of the island. It was removed from Silley, and was fixed in the isle of Wight, a central part of the coast, lying equally betwixt the two roads, and better adapted to the new arrangement of the trade. Thither the tin was carried by the Belgæ, and thither the foreign merchants resorted with their wares. And the trade was no longer carried on by vessels that coasted tediously along the winding shores of Spain and of Gaul. It was now transported over the neighbouring channel, was unshipped on the opposite coast, and was carried upon horses across
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the land or by boats along the rivers to Marseilles and to Narbonne.

The Isle of Wight, which as late as the eighth century was separated from the remainder of Hampshire by a channel no less than three miles in breadth, was now actually a part of the greater island, disjoined from it only by the tide and united to it always at the ebb. And during the recess of the waters the Britons constantly passed over the low isthmus of land, and carried their loaded carts of tin directly across it. Such also were many other islands on the southerly shore of Britain, appearing as islands only on the tide of flood, and becoming peninsulas at the tide of ebb. It is curious to mark the different operations of the sea upon the different parts of the English coast. The sea has gained considerably upon the shores of Yorkshire Norfolk Suffolk and Essex, the eastern coast of Kent, and the coasts of Sussex Hampshire Dorsetshire and Cornwall. Within these forty years it has greatly usurped upon the Silley islands in general, and even from May 1766 to May 1767 it encroached near forty inches upon one of them in particular. And these gradual and successive depredations, these and these alone, must assuredly have been the cause that has been so vainly explored in the annals of history, and that has reduced the Silley islands to their present condition. These, and not the violence of an earthquake or a tempest, must assuredly have widened the narrow turbid strait of Solinus into an ample and calm expanse of thirty or forty miles, have covered half the great island of Silura with the waters of the ocean, and have left only its mountains and its promontories rising like so many islets above the face of the waves. These appear from the experience of the recent ravages in the islands to be a cause too unhappily adequate to the effect. And the same cause has greatly plundered the coasts of North-Devonshire Pembrokehire and Cardiganhire. But the sea has resigned a part of its original domain on the southern shore of Kent in Lincolnshire and in Lancashire. In Kent it has retreated from the shore of Sandwich, has sunk the small æstuary of Solinus into an insignificant current, and has converted the fine harbour of Rhutupæ, where the Roman fleet was regularly laid up, into an expanse of rich pastures and a valley watered with a rivulet. In Lincolnshire it has added a considerable quantity of ground to the coast, shrinking from the original boundaries, and leaving many thousands of acres betwixt the old bank of its waters and the present margin of its shore. And in Lancashire the sands which originally formed the beach of the sea and were originally covered every tide with its waters are now regularly inhabited. These are still distinguished among us by the appellation which they received from the Britons, and which is equally common to the sea-sands of Lincolnshire Norfolk and Wales, the appellation of Meales or loose quaggy lands. But loose as they once were by nature, and quaggy as they were once made by the overflowing of the tide, they are now annually cultivated, a parochial church has been erected, and a village has been constructed upon them.

In this state of the British commerce, the articles imported into the island were earthen-ware, salt, and brass both wrought and in bullion. In this state of the British commerce, tin was not, as it had been originally, the only export of the island. It still remained the principal article of our foreign trade. But with it were exported gold, silver, iron, and lead, hides, cattle, corn, slaves,

Snakes, and dogs, gems and muscle-pearls, polished horse-bits of bone, horse-collars, amber toys, and glass vessels.

Such was the nature of our foreign commerce when the Romans settled among us. And it instantly received a considerable improvement from the Romans. This appears sufficiently from that very remarkable particular in the interior history of the island, the sudden rise and the commercial importance of London within a few years after their first settlement in the island. But the trade was no longer carried on by the two great roads to the southern shore, and the staple was no longer settled in the Isle of Wight. The principal trade still appears to have been confined to the south in general and to the regions of Middlesex Kent Sussex and Hampshire in particular. But the commerce was diffused over the whole extent of the Roman conquests, and was carried on directly from the western and the eastern shores as well as from the southern. Thus new ports were opened on every side of the island, most indeed about the south eastern angle of it, but some along the eastern and the western coasts. Thus Middlesex had the port of London, Kent the ports of Rhutupæ Dubris and Lemanis, Sussex had the ports Adurnum Anderida and Novus, and Hampshire had the port Magnus. And thus Yorkshire had its port Felix on one side, and Lancashire had its port Siftuntian on the other. These were evidently the commercial ports of the Roman Britons. Had they been merely the useful harbours upon the coasts, as they must certainly have been much more considerable in number, as they must certainly have been mentioned upon every part of our coasts, so must they have been equally noticed upon the coasts of Caledonia and the shores of Ireland. They were all of them harbours first used by the Romans, they had all of them cities first raised by the Romans upon them, and under the Romans they must all have become considerable ports for commerce. And the articles introduced into the island at these ports were the many particulars which I have previously mentioned to have been introduced into Britain by the Romans, as sugar, pepper, ginger, writing paper, and other similar articles perhaps, besides them. The *saccharum* or sugar of the Romans, like our own, was the extracted honey of a cane, was brought from Arabia or from India, and was used only for medicinal purposes. And all these spices appear plainly from their Roman-British appellations to have been actually imported among us by the Romans. And the articles exported from the island must have been partly the same as before, and partly the additional particulars of gagates or jet, the British jet being the best and the most copious in Europe, bears for the foreign amphitheatres, baskets, salt, corn, and oysters.

Such was the foreign commerce of the island in general during the residence of the Romans among us. And such must have been in part or in whole the foreign commerce of our own port in particular. This was not merely the port of a single county. It was the only commercial harbour along the whole line of the western coast, and had no rival from the Cluyd to the Land's-End. And the exports of the neighbouring region, the lead of Derbyshire and the salt of Cheshire, the corn the cattle and the hides of the whole, must have been all shipped at the port of the Ribble. The British dogs in general were a very gainful article of traffic to the Romans. And as all the interior countries of Britain, then first turned up by the plough, must have produced the most luxuriant harvests at first, so the whole island freighted no less than eight hundred vessels with corn every year for the continent.

To this, and all the other sections, into which Mr. Whitaker's chapters are divided, he subjoins references to those authors who are vouchers for his history.

This work is adorned with eight plates of British and Roman antiquities. The author has added to it, by way of Appendix, the Itinerary of Richardus Corinensis, to which he has frequently referred, with the parallel parts of Antonine's Itinerary, that the one may reflect light upon the other. To this Itinerary, he has likewise annexed the modern places correspondent to each ancient name, as they are assigned by Gale, by Horsely, and by Stukely.

Though we have given particular attention to the History of Manchester, as we think it a work of great learning and ingenuity, we must observe, that it is disfigured with some disgusting peculiarities. The author is obstinately fond of an affected omission of punctuation at those parts of a sentence where reason dictates, and use has established the signs of pauses. His love of a flowery diction often betrays him into a childish wantonness, and redundancy. He often throws a Dutch glare over the grave disquisition of an antiquary, by a profusion of gaudy and compound epithets, where the application of any epithets would have been ridiculous. Notwithstanding his usual accuracy, he sometimes pronounces decisively and dogmatically upon points which must for ever be controverted; and frequently, in his periods of any length, if we only attended to his solemn repetition of expression, we should imagine, that with the vehemence of a Cicero, he was pleading the cause of expiring liberty, when, perhaps, he only wants to ascertain the use of an old urn, or the materials of a Roman causeway.

II. *Medical Observations and Inquiries. By a Society of Physicians in London. Vol. IV. 8vo. 5s. sewed. Cadell.*

NO species of writing is more apt to degenerate into impertinence and futility than that which contains Observations, at the same time that there is none wherein a scrupulous regard to the advancement of useful knowledge ought to be maintained with greater attention. To preserve an account of all the inconsequential cases which may deviate from the ordinary course of things, would render such an indiscriminate collection of facts as enormous as it would be destructive to the purposes of information. Who would not stand amazed at so voluminous a collection of Observations as might equal the ancient library of Alexandria? And yet it is cer-

certain, that human industry would sooner be exhausted than the infinite variety of nature. While individuals were left to publish or suppress the observations themselves had made, many useful records were undoubtedly lost to the public: but it may be affirmed with equal truth, that since the institution of societies for obviating that inconvenience, a multitude of facts have been registered, which, without any detriment to science, might have remained in perpetual oblivion. It is therefore greatly to be wished, that those gentlemen who are the collectors of Medical Observations, would consider with attention the value of the contributions they receive; and that neither an undue complaisance to their correspondents, nor an eagerness for large publications, would induce them to admit an accumulation of such materials as tend rather to retard than accelerate the advancement of useful knowledge.

According to the method which we usually follow in reviewing publications of that kind, we shall proceed to give a general account of the contents of this volume, and extract only such articles as merit more particular attention.

The first article is the case of a diseased leg in a young girl. The ailment had been originally contracted by receiving a slight hurt, which gradually produced such consequences in the space of three months, as to occasion the amputation of the member. Upon the dissection of the limb, it was found, that almost the whole *tibia* and *fibula* were entirely dissolved, and the leg exhibited the appearance of one confused mass of coagulated blood and mucus, without distinction of bones, membranes, or muscles.

The second contains experiments relative to the analysis and virtues of Seltzer water, by Dr. Brocklesby. The doctor's opinion of the virtues of that water is, that they depend chiefly on the remarkable quantity of fixed air it contains, which, by acting on the finer vessels and animal fibres, tends to revive their languid oscillations. He affirms that he has found the Seltzer water beneficial in several acute and chronic disorders, and recommends to physicians a more extensive use of it than obtains in the present practice.

The next is remarks on the hydrocephalus internus, by Dr. John Fothergill. He acknowledges that the late Dr. Whytt has done more to elucidate this subject, than any other writer he has seen, and entirely agrees with him in regard to the seat of the disease, the greatest part of its symptoms, and its general fatality. He differs, however, from that ingenious author, in the supposition that the commencement of the disease is obscure, and that it is generally some months

months in forming; having observed children, who were apparently healthy, seized with the distemper, and carried off in about fourteen days; and he has seldom been able to trace the commencement of it above three weeks. The symptoms that chiefly distinguish this disease from those which are produced by worms, dentition, and other irritating causes, are, according to Dr. Fothergill's observations, the pains in the limbs, incessant head-ach, and sickness, which are more uniform and lasting in the hydrocephalus internus than in other diseases of children.

Another circumstance likewise, says he, is familiar, if not peculiar to this disease: I recollect not one instance, in which the patient was not costive, and in which likewise it was not without singular difficulty that stools were procured.

The stools are most commonly of a very dark greenish colour, with an oiliness or a glassy bile, rather than the slime which accompanies worms. They are, for the most part, singularly offensive. The urine shews nothing to be depended on: it is various both in colour and contents in different subjects; depending chiefly on the quantity of liquids they get down, and the time between the discharges of urine. From their unwillingness to be moved, they often hold their water a long time; twelve or fifteen hours, sometimes longer; they seldom complain of their belly: indeed when they complain of sickness, they mention their belly; but, if one desires them to point to it, they always lay their hand on the stomach. In disorders from worms this is not so generally the case. In these complaints, and those attending dentition, spasms are more frequent than in the distemper I am describing. Children subject to fits, are sometimes seized with them in a few days before they die; sometimes they continue for twenty four hours incessantly, and till they expire; but this is not constant.

The succeeding article is an account of a rupture of the bladder from a suppression of urine in a pregnant woman: and the subject of the fifth is the cure of the sciatica, by Dr. Fothergill abovementioned.

The obstinacy of this disease is so well known, that the account of a successful method of treating it cannot fail to excite our attention. From that consideration, we shall present our readers with the following extract.

I was desired, many years ago, to visit a man somewhat above forty years of age, who had long been confined to his bed, from the effects of a lumbago imperfectly cured. The violence of the pain was abated, but he was incapable of moving, or being moved, from the place he was laid, without suffering grievous torture. The part affected was the lower part of the lumbar region, from side to side, across the loins. His flesh was much reduced, his appetite decayed, and a feverish heat constantly attended him, the consequence of pain and inanition. He had been many weeks under the care of a very able physician, who had attended with much diligence, and prescribed, with judgment, very efficacious medicines. The patient was reduced to the necessity of taking opiates to procure a temporary relief. He had taken them a considerable time,

time, and in doses rather more than moderate, though not very large before I saw him.

‘ Not finding any reason to suspect either an internal abscess, or a tendency to it; but that the seat of the pain was in the tendinous parts about the loins, and deep seated, I directed a small dose of calomel to be given every night.

‘ The following was the prescription :

‘ R. Calom. levig. gr. x.

Tereb. e Chio. q. s. f. pil. x. non deaurandæ. *Cafiat. j.*
omni nocte.

‘ A laxative mixture was provided, to be taken in the morning, to procure stools, if he should be constive. The opiate was gradually omitted.

‘ Finding a grain of calomel per diem to have no effect, I ordered him to take two one night, one the next, and so to proceed.

‘ His pains rather grew less by the time these pills were taken; but not the least appearance of any effect from the calomel as a mercurial. I increased the dose, till he got up to six grains of calomel every day, three at night, and three in the morning; without ever perceiving any tendency to a ptyalism, purging, remarkable micturition, or diaphoresis. The pains, however, gradually lessened; he got up every day, recovered his appetite, got strength, and, in five or six weeks time, was able to go abroad. He halted considerably, and made use of a walking-stick; but enjoyed tolerable health, and has not since been afflicted with any complaint of this nature.

‘ Six grains of calomel per diem, for near a fortnight together, may seem a very large dose to be taken without producing the common effect of mercurials. It surprised me at the time; and I should by no means have proceeded to such a length, if experiment, conducted with some degree of caution, had not led me so far in this particular instance.

‘ A gentleman of great eminence in chymistry had assured me, that he had found very good effects from calomel given in the manner above mentioned, with the chio turpentine, in worm-cases, and all the diseases of children. Thinking that small doses of calomel would be as likely to remove a disease so deeply situated sooner than any other remedy, I had recourse to this medicine, and gave it in the manner above-described.

‘ On reflecting, however, on its effects, I found cause to suspect, that exhibiting calomel in the manner I had done, was using it in the most uncertain method. Most kinds of turpentine, I believe, are indigestible in the human stomach; the more solid their consistence, the more difficult they are to be dissolved in the human body. Great part of the calomel might, therefore, be so effectually wrapped up in the chio turpentine, the hardest and most indissoluble of the whole class that are used in medicine, that I apprehend a very small proportion of the calomel ever came into action. From this consideration, I have seldom since given mercurials made into pills with this substance, unless where I wanted to give the smallest quantity possible; but have generally ordered it to be formed into pills, with some substance that was easily dissolvable; as some conserve or confection. From the success attending this case, I determined to make trial of a similar process in the sciatica, and the event has generally answered my wishes. I recollect divers cases of both sexes, and different ages, in which a process like the following,

ing, has been of singular service, after various other medicines and operations, recommended for the cure of this complaint, had been used to very little purpose.

‘ R. Calom. levig. gr. x.

Conf. Ros. q. f. f. pil. x. non deaur. Capiat. j. omni nocte superbibendo haust. seq.

‘ R. Aq. Alexit. simp. oz. i ss.

Alexit. spir. dr. i ss.

Vin. Antimon. gut. xxx.

Tinct. Theb. gut. xxv.

Syr. simp. dr. j. m.

‘ If the pain does not abate by the time this quantity is taken, I increase the dose of calomel to two grains one night, one the next; and thus proceed alternately. When the pain abates, the anodyne and antimonial are gradually lessened; perhaps omitted every other night, or wholly dropped. I have seldom met with a genuine sciatica but has yielded to this process in the space of a few weeks, and has as seldom returned.

‘ My inducement to make trial of this method at first was, that this kind of pains are deep seated in the most fleshy parts of the human body, and to which it is extremely difficult to convey the efficacy of any medicine entire, either given internally, or applied without.

‘ That mercurials of all the medicines we are acquainted with, most certainly pervade the inmost recesses of the muscular and tendinous parts, and remove diseases which we know have in them their residence.

‘ That, till these could take effect, it was necessary to mitigate the pain; for all painful disorders increase in proportion to the irritation attending them. The anodyne, above directed, has other properties than that of an opiate merely. Like as in Dover’s famous powder, the anodyne in this composition, when duly proportioned, restrains the antimonial from exerting its usual efficacy on the stomach and first passages, and conducts it to the remotest parts of the circulation, rendering it an useful and efficacious medicine in many painful disorders.

‘ If the disease does not yield to the dose above mentioned, I gradually increase it till some little tenderness is perceived in the mouth; but I have seldom had occasion to proceed so far, or to subject the patient to any confinement, unless in very rigorous weather. As the violence of the pain may safely be mitigated by this kind of anodyne, which is not merely a palliative, I have always thought it better to proceed with the calomel, in the manner above mentioned, as an alterative, than to risk any thing for the chance only of a few days speedier recovery. Formerly I have had recourse to the bark, guaiacum, the terebinthinate spirits, and other usual medicines: but seldom to the patient’s benefit, or my own satisfaction. Fontanells, blisters, caustics, likewise; but with as little advantage. Of late I have trusted to the process above described, and have very seldom been disappointed.

‘ Bleeding has not been mentioned, because in most of the cases I have seen, it was unnecessary. Physicians are seldom consulted on these cases in the beginning of the disease. In plethoric habits, this evacuation may be necessary as well as purging. Those who see the patients early, will be the best judges of the necessity of these evacuations.’

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The next number contains observations on the hydrocephalus internus, by Dr. Watson. These accurate observations correspond with what have formerly been made on this subject by the late eminent Dr. Whytt. Though the hydrocephalus internus is most frequently incident to children, both Dr. Fothergill and Dr. Watson admit that it is sometimes observed in adults. This is certainly a fact, and the knowledge of its reality will be perpetuated by a case the most memorable, on account of the person in whom it existed, that occurs in medical observations; we mean that of the celebrated dean Swift.

The seventh article is a case of the locked jaw and opisthotonos, with some remarks on the use of the cicuta. It appears from this case of the locked jaw, that the patient had taken more than five drachms of opium in the space of three weeks, which amounted, at a medium, to fourteen grains a day; yet Dr. Farr, physician at Plymouth, who has favoured the society with this article, informs us that it never produced the least stupor through the whole of the disease; neither was the person's head at all affected, or, though troubled with a cough, was his expectoration rendered difficult, but rather the reverse. This remarkable case affords the greatest encouragement to a liberal, and even an unlimited use of opium, in spasmodic affections; and we agree with the author, and Dr. Chalmers, whom he has cited, that the quantity of opium necessary to be given, cannot by any means be defined; but must be proportionable to the violence of the spasms, and the effects produced by the medicine.

The next number contains a case of an hemiplegia; the succeeding is employed on the use of tapping early in dropsies; the tenth, on a painful constipation from indurated faeces; the eleventh is an account of the putrid measles, as they were observed at London in the years 1763 and 1768; the twelfth contains observations on the bilious fever usual in voyages to the East Indies; and the thirteenth is an account of a new method of amputating the leg a little above the ankle joint, with a description of a machine particularly adapted to the stump. This surgical improvement is the invention of Mr. White, surgeon to the Manchester infirmary, and was inserted in a volume lately published by that author. The society, in the Preface to these observations, has made an apology for the republication of this article. They inform us, that it had been entirely printed off, before they knew of its having appeared in any other collections, and they request that those gentlemen who intend to publish their works apart,

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would for the future prevent them from falling into the impropriety of such a procedure.

The fourteenth and fifteenth numbers present us with the good effects of the carrot poultice, and malt infusion, in cancerous disorders. The carrot poultice had been formerly recommended in these cases, by Mr. Soultzer; and Mr. Gibson, of Newcastle, here informs us, that, though he will not pretend to assert that a cataplasm of carrots will cure an ulcerated cancer, yet he dares advance, that it will subdue the intolerable stench frequently attending foul, gangrenous, cancerous ulcers. This, it must be owned, has been a great desideratum in surgery; and even should the poultice be productive of no farther advantage, it is a considerable recommendation in its favour.

The next article contains experiments on the cerumen or ear-wax, in order to discover the best method of dissolving it when causing deafness. It appears from the whole, that water is the most powerful solvent of that substance; and that the warmer it is applied, so as not to hurt the ear, its efficacy is always the greater.

The sixteenth number consists of observations on the cure of an hæmoptoe, and upon riding on horse-back for the cure of a phthisis, by Dr. Dickson, of the London Hospital. This article is of so much consequence in the practice of physic, that we shall extract the whole.

A spitting of blood is a much more common complaint in this country, than I believe is generally imagined; and when it arrives to any considerable height, and is long continued, usually becomes the prelude to a consumption, from which, in my opinion, very few indeed ever recover. I am not, however, to inform you, that in this age and place, men are to be found who talk of their cures of a consumption with the utmost confidence; and which they performed too with much ease, by methods only known to themselves. Is it not to be lamented, that these cures are chiefly imaginary, and only celebrated from interested views, to impose on the credulous and ignorant? But to the point: a spitting of blood, which always greatly alarms the patient and those about him, when the method which I shall mention is early pursued, is, in general, with little difficulty removed. The medicine, which I am to recommend, is neither new or uncommon; on the contrary, it is in most frequent use in the practice of physic, though seldom, as far as my knowledge extends, there is much stress laid upon it for the cure of this disease. But in this last point I may easily be mistaken. However, though physicians should be never so well informed of this method; yet, as the greatest part of practitioners have only recourse to styptics, by which they are egregiously disappointed, as I have often myself experienced, I think it my duty to turn their attention to what they will find much more efficacious. One great purpose of our publications being to communicate any thing found useful in practice, which, however generally adopted here,

here, may be unknown in remote parts, induces me likewise to give you this paper.

' The medicine which I have spoken of in such high terms of praise, is only nitre, to the use of which I was directed by the late very learned and worthy Dr. Letherland, physician to St. Thomas's Hospital. I had occasion to consult him for a hectic patient, who frequently brought up large quantities of blood, and had been attended along with me, by the late Dr. Schomberg, where every kind of restraining medicine had been tried in vain. Dr. Letherland, upon this consultation, gave me a very particular detail of his own case under this disease, and said, that he had experienced no benefit from any thing, but from small doses of nitre, very frequently repeated, and put me in mind that this was his practice at the hospital when I attended it; and added, that he constantly found the best effects from its use.

' The nitre was administered to the patient abovementioned; but though I thought it did service, yet, as the lungs were much affected, and a consumption had made a great progress, I am well satisfied that nothing could have saved him. He, however, did not die of an hæmorrhage, which both Dr. Schomberg and I apprehended, from the great quantities of blood brought up at particular times. Immediately after this consultation with Dr. Letherland, I was determined to make trials of nitre in this disease at the hospital; and as the most commodious form of using it, I ordered an electuary to be made in the proportion of four ounces of conserve of red roses, and a half ounce of nitre, of which the bulk of a large nutmeg was directed to be given, four, six, or eight times a day, according to the urgency of the case. The good effects from this electuary have astonished me, and in so much, that when given early in an hæmoptoe, I can almost equally depend upon it as upon the cortex Peruvianus in a genuine intermittent. I must, however, observe, that whenever the pulse is full and hard, and indeed almost always there is some degree of hardness in the pulse in this malady, some blood is ordered to be taken away, which, in such circumstances, I have always found to be sily. The bloodletting is occasionally repeated.

' In my consultation with Dr. Letherland, I observed to him, that nitre seemed possessed of the power of abating heat and the strength and frequency of the pulse, beyond any medicine I was acquainted with; whence I inferred, that the rarefaction and momentum of the blood being thereby diminished, the vessels had an opportunity of recovering themselves, so as to stop any further hæmorrhage. But to this the doctor made answer, it might be so; but that he had only talked from experience.

' A cool regimen, and quiet of body and mind, are certainly as useful in this disease, as in any whatsoever. When the cough is very troublesome, a small opiate frequently exhibited, is absolutely necessary.

' I have found nitre too administered in this manner, of singular service in uterine hæmorrhages; but only so far, if my observation is correct, where there was a feverishness and hardness of pulse; for in other cases, the elix. vitr. acid. given in small quantities, and very frequently repeated, was attended with much greater benefit.

' Though I meant at my first ordering the forementioned electuary, that the conserve of roses should only be considered as a

vehicle for the nitre; yet I will by no means pretend to say that it is destitute of efficacy. In private practice, the nitre joined with *sp. ceti*, or *p. etrag. c.* has produced equally good effects.

I have said that nitre, or the electuary already mentioned, is almost as efficacious in an hæmoptoe as the *cort. Peruv.* is against intermittents; but notwithstanding the vast number of instances of good success which I have seen, yet, when I think of the great Sydenham talking as highly of the benefit of riding on horseback in consumptions, I am afraid to trust myself with making a single observation on any medicine whatsoever: for, if I can judge at all, I am certain that riding on horseback in consumptive cases, is most commonly hurtful, without such regulations as in general have been little minded. For instance, I have known a person who, by a ride of an hour or two in the morning, was wonderfully recruited, and who, at another time, in the afternoon and evening, without undergoing more bodily motion, has returned faint and languid, and apparently worse; and this observation on the same person has been so frequently made, as to point out evidently the times when this exercise shall not do hurt in consumptive cases. You are well acquainted how the pulse, in the disease just referred to, however calm in the morning, becomes more frequent in the afternoon and night, attended with heat, and other feverish symptoms; wherefore exercise can only add to the mischief of the fever. I would therefore recommend to all hectic persons, and especially to those who shall travel to distant places on account of a better air, or the benefit expected from any particular water, that their travelling should be slow, and confined to a very few hours, and only in the morning. From the neglect of this precaution, how many persons have gone to Bristol, and the next day, or in a few days, have made a very unexpected exit?

The subsequent article presents us with some remarks on the bills of mortality in London. The design of these remarks is to vindicate the salubrity of the British climate from the injurious opinion which may be entertained of it by foreigners, in consequence of the ignorance of those persons who are allowed to frame the bills of mortality; with whom it is usual to imagine that all diseases, whether acute or chronic, of which people have died emaciated, were genuine consumptions.

A case of a fatal ileus is the subject next in order; which is followed by remarks on the use of balsams in the cure of consumptions, by Dr. Fothergill. The doctor here justly reprehends the general use of balsamics in pulmonary disorders, on account of the heat and stimulating quality with which they are mostly endowed; evincing their injurious effects in those cases from the consequences of which they are productive when applied to external wounds.

The two next articles are, a defence of Sydenham's method of treating the measles, by Dr. Dickson; and the two immediately succeeding are employed on the Cæsarean operation,

Number XXIII. contains several useful, though not new, observations on the cure of consumptions, by Dr. Fothergill.

The seven subsequent articles are respectively on the following subjects. An account of a late epidemical distemper in Barbadoes. Appendix to a paper on the hydrocephalus internus. Of a fatal effusion of blood into the cavity of the pericardium. Of the good effects of dividing the aponeurosis of the biceps muscle, in a painful lacerated wound. Observations on the insensibility of tendons. Account of a successful method of treating sore legs. A case of a fatal hernia.

The two next numbers contain farther accounts of the good effects of the cicuta, and carrot poultice, in a cancer of the breast; and of the usefulness of wort in some ill-conditioned ulcers. But we wish that the author of the last article had more fully ascertained the nature of the first case he mentions, as the want of precision in such a point must render the proper use of a remedy extremely indeterminate.

The thirty-third number is a curious case of an incysted tumour in the orbit of the eye, cured by Messieurs Bromfield and Ingram. The two following are on the varicose aneurism. The next is the history of a fatal inversion of the uterus, and rupture of the bladder, in pregnancy; and the last article in the volume is an account of a simple fracture of the tibia in a pregnant woman, where the callus was not formed till after delivery, which was seven months posterior to the accident.

We have here given our readers a full enumeration of the articles which this volume contains. Several of them certainly deserve a place in the records of physic; but, with all due regard for the industrious and benevolent society, we must be of opinion that the number might have been greatly reduced. The tythe of facts of this kind would form a collection more valuable than the aggregate of the whole; and we long to behold the auspicious æra to science, when the useful product shall be entirely separated from the chaff of medical observation.

III. *Sermons on Different Subjects, by the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan's in the East, and Vicar of Kensington.* 8vo. 16s. Boards. White.

DR. Jortin is so well known by his Remarks on Ecclesiastical History, his Life of Erasmus, and other valuable works, that it would be superfluous, upon this occasion, to expatiate on his literary character. It will be sufficient to observe in general, that these discourses may be read with pleasure and

improvement by men of learning and taste. The subjects of which the author has treated are of universal importance; his method is easy and natural, his reasoning clear and judicious, his language correct, manly, and perspicuous.

In the first sermon he explains and illustrates this commination of Moses: *Curſed be he that makes the blind to wander out of the way.* Deut. xxvii. 18. In the Old Testament, he ſays, there are ſeveral precepts which have a double meaning. For example, in Leviticus it is ſaid, "Thou ſhalt not curſe the deaf." Curſing a deaf perſon is indeed condemned; but that is not all: there is ſomething more forbidden by this law. The expreſſion ſeems to be of a proverbial nature, and the general meaning is, thou ſhalt not take the advantage of a man's incapacity to defend himſelf, and hurt him either in his body, his fortune, or his reputation. Among the Moſaic laws are theſe, "Thou ſhalt not kill a cow and her young both in one day. If thou findeſt a bird with her eggs or young ones, thou ſhalt not take both the dam and the young." Beſides the actions which are here prohibited, every kind of behaviour which ſhews inhumanity and barbarity ſeems to be forbidden. Feeding upon blood was prohibited, becauſe it had a ſavage and brutiſh appearance; and by abſtaining from it, men were taught to ſhun cruelty and inhumanity towards their fellow-creatures, and bloodſhed and murder. In Deuteronomy it is ſaid, "Thou ſhalt not muzzle the ox, when he treadeth out the corn." Here we have a ſymbolical law; and the meaning of it is, whoſoever is employed in labours beneficial to others, ought himſelf to partake of the profit.

From examples of this nature he infers, that the moral, ſpiritual, and enlarged ſenſe of the commination in the text is this: Curſed is he who impoſes upon the ſimple, the credulous, the unwary, the ignorant, and the helpleſs; and either hurts or defrauds, or deceives, or ſeduces, or miſinforms, or miſleads, or perverts, or corrupts and ſpoils them. He then ſhews by what actions we may be ſuppoſed to be guilty, more or leſs, of this fault.

The miniſters of the goſpel, he obſerves, may be ſaid to miſlead the blind when they deal in falſe opinions, or unintelligible doctrines, or unprofitable diſputes, or uncharitable and unmannerly reproofs, or perſonal reflections, or flattery, or in any ſubjects foreign from religion, and void of edification, much more when they teach things of an evil tendency, and which may have a bad influence on the minds and manners of the people. The church of Rome has been very guilty of the crime abovementioned. Her eccleſiaſtical ſtate and ſyſtem in general is calculated to keep the commonalty in
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ignorance, and in an implicit faith and blind submission to human authority, and under the pretence of unity and external peace, to discourage liberty of conscience and free and rational examination. We subject ourselves to the denunciation of the text when in our worldly affairs and intercourse with others we act unfairly and dishonestly; when we wrong the weak, the ignorant, the friendless, the poor, the orphan, the widow, or the stranger; or when we give wrong counsel and hurtful advice, knowingly and wilfully, to those who have an opinion of our superior skill, and apply to us for direction; or when we seek out the weak, the young, the ignorant, the unwary, the unsteady, and instil bad principles into them; when we entice them to sin, draw them into temptation, spoil an honest disposition, seduce an innocent mind, rob an unspotted person of virtue, of honour, and reputation, of peace of mind, of a quiet conscience, and perhaps of all happiness present and future. Of the same sort of crime are they guilty who employ their time and their abilities, given them for other ends, in writing loose and profane books, in contriving and studying to do all the mischief they can in all times and in all places, to poison present and future generations, and to work iniquity even when they are in the grave.

The subject of the second discourse is, Abraham's offering up his son. The author considers every circumstance relative to this transaction, and endeavours to place the conduct of the patriarch in its proper light. The following important uses, he says, may be made of this history. First, we may learn from it the true nature of faith, of that practical and active faith which recommends us to the favour of God. Secondly, if we inquire what was the design of God in trying Abraham, we may plainly discern that it was not only to make him an illustrious and a lasting example of faith and obedience; but to foretel the death and resurrection of our Saviour, and to make Isaac a lively type and representation of Christ.

The resemblance between Isaac and Christ is, he tells us, continued through a great variety of circumstances, is extremely singular and striking, and not to be accounted for, except by a divine design and fore-appointment. To prove this point, he proceeds in the following manner.

‘ The birth of Isaac was miraculous and contrary to the common course of nature: so was the birth of Christ; and in this the resemblance was singular.

‘ The birth of Isaac was foretold and promised by God himself: so was the birth of Christ declared before by the angel.

‘ Isaac had his name given to him before he was born; God said to Abraham, Sarah shall bear thee a son, and thou

shalt call his name Isaac: in like manner the angel said to Mary, Thou shalt bring forth a son, and call his name Jesus.

‘ The word *Isaac* signifies *laughter* or *joy*, which name was given him, not only because Abraham and Sarah had laughed when the promise was made to them, but also on account of the joy which he caused to them at his birth, and as he was to be a public blessing to all nations, and in him the great promises of God were to be fulfilled. So the word *Jesus* signifies *Saviour*, and the tidings of his birth were tidings of great joy which was to be to all people.

‘ Isaac is called the only son, and the beloved of his father; a title afterwards most peculiarly appropriated to Christ, the only-begotten and the beloved son of God.

‘ Abraham offered up his only son, as God afterwards gave up his only son to die for mankind.

‘ Isaac was an emblem of Christ in his death and resurrection; and in this there is that difference which ought to be between the type and the person represented, between the shadow and the substance; for Isaac died figuratively and typically, but Christ died truly and really.

‘ Isaac for the space of three days, that is, from the time that the command of God was pronounced, to the time when he was laid upon the altar, may be considered as dead, dead by law, and by the sentence passed upon him; and when he was released by a second command, he arose figuratively, and was restored to life again. So Christ was for three days in the state of the dead, and on the third day arose to life.

‘ Abraham took the wood for the burnt-offering, and laid it upon Isaac, who carried it to the place where he was to be sacrificed, and then he was bound, and lifted up, and laid upon it. The like circumstances are observable in Christ bearing his cross.

‘ As the most clear and express promise of the Messiah was made to Abraham; so the most express and lively type of the Messiah that we meet with in all the Old Testament, was Abraham's offering up his son: and as St. Jerom tells us, from an ancient and constant tradition of the Jews, the mountain in Moriah where Abraham was commanded to sacrifice Isaac, was Mount Calvary, the very spot where our Lord also was crucified and offered up for us *.—

‘ When Abraham was upon the point of sacrificing his son, the angel of the Lord came and prevented him: when Christ had been the appointed time in the grave, the angel of the Lord came and attended upon his resurrection.

‘ Thus have we shewed the resemblance between Isaac and

* Tillotson, vol. ii. p. 18. fol.

Christ to be so strong and singular, as to justify the supposition that the first was a type of the second.

• That Abraham had a foresight of the Messias, who was to spring from him, and in whom all the families of the earth should be blessed, is affirmed by our Saviour, when he says to the Jews; “Your father Abraham rejoiced to see my day; and he saw it, and was glad.” And it is probable that when the great transaction of offering up his son Isaac was happily concluded, it was also revealed to him that this was a typical and figurative representation of the death and resurrection of the only beloved Son of God.’

Though we are no advocates for types and typical reasonings, and have seen them carried to a ridiculous extent, yet we cannot help admiring the ingenuity of Dr. Jortin in finding out a resemblance between Isaac and Christ, in such a variety of circumstances: if in some of these circumstances there is no intended prefiguration, there is, we confess, a remarkable coincidence of similar facts.

We have looked into St. Jerom, but cannot find that he any where says, ‘that the mountain in Moriah, where Abraham was commanded to sacrifice Isaac, was mount Calvary, the very spot where our Lord also was crucified and offered up for us.’ He tells us, that ADAM is said to have lived and died in the very place where Christ was crucified. *In hac urbe, imò in hoc tunc loco, et habitasse dicitur, & mortuus esse Adam. Unde et locus in quo crucifixus est Dominus noster Calvaria appellatur: scilicet quod ibi sit antiqui hominis calvaria condita.* Hieron. tom. i. p. 124. Edit. Basil. 1565. He informs us likewise, that the Jews believe, that the mountain where Abraham offered up his son was the mountain on which the temple was afterwards built. *Aliunt Hebræi hunc montem esse in quo postea templum conditum est, in areâ Ornæ Jebusæi.* Tom. iii. p. 213. According to this account of the matter, Christ, who was crucified on mount Calvary, and not on Moriah, where the temple of Jerusalem was built, could not be crucified ‘on the very spot’ where Abraham was commanded to sacrifice his son. Instead of Moriah in Genesis, the Samaritans read *Moreh*, and pretend that God sent Abraham into the neighbourhood of Sichem, where certainly was Moreh, Gen. xii. 6. and Deut. xi. 30. and that it was upon mount Gerizim that Isaac was brought in order to be sacrificed. Upon the whole, the grounds on which Dr. Jortin and archbishop Tillotson assert, that Isaac was offered up on the very spot where our Saviour was crucified, are extremely precarious. Or rather, we are inclined to think, that these writers have made some mistake in citing the authority of St. Jerom.

In the third sermon our author points out the reasons for
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which Providence permits a mixture of good and bad men in the world; and shews the absurdity of a favourite doctrine with some enthusiasts, that the saints ought to inherit not only heaven, but the earth also; that the true Israelites have a right to plunder the wicked Egyptians; that the ungodly have no property herebelow, no true title to their goods and chatels; and that dominion is founded in grace.

In the fourth discourse the author recommends industry in our worldly callings, and in our religious concerns. In the fifth he explains this maxim of Solomon, *Be not righteous over much*; and produces various instances of people running into extremes, indiscretions, and absurdities, under the pretence of superior holiness.

The sixth discourse contains some excellent observations concerning the love of our country, and the behaviour by which it is evidenced. The text is taken from Nehemiah v. 19. and the courage, industry, liberality, disinterestedness, and public spirit of that Jewish governor are recommended to our imitation, as far as our condition and abilities will permit. The following remark, though extremely obvious, is very just, and expressed with energy and spirit. 'A patriot without religion, and an honest man without the fear of God, is one of the most uncommon creatures upon earth; and unhappy are the people who have nothing better to trust to, than to the honour of such counsellors and magistrates. Let revenge, or ambition, or pride, or lust, or profit tempt the man to a base and vile action, and you may as well hope to bind up an hungry tiger with a cobweb, as to hold this debauched patriot in the visionary chains of decency, or to charm him with the intellectual beauty of truth and reason.'

The intention of Providence in the mixture of rich and poor, and the moral reflections resulting from this inequality, are considered in the seventh discourse.

The goodness of God is the subject of the eighth. That this perfection belongs to the Supreme Being he proves by the following considerations. 1. From the necessary connection between goodness and other divine attributes. 2. From the consequences arising from supposing that he is not good. 3. From the goodness which is seen in his creatures, in men. 4. From the effects of his goodness in the blessings we receive: and lastly, from the works of the creation.

In the ninth sermon the objections to this truth are stated and considered.

The objections to the goodness of God are taken from the evil that is in the world, which may be comprised under the evil of sin and the evil of pain. Is not God, says the objector, the author of all those evils; or, at least, does he not permit them?

them? How can this be reconciled with his goodness; and how could they enter into a world, created and ruled by a beneficent Being? Our author answers, first, We are such incompetent judges of God's providence, that we ought not to charge him with want of goodness from those evils which we see and experience, &c. Secondly, 'in all questions of this nature, it is the part of every prudent enquirer to consider the difficulties on both sides, and to embrace the opinion which hath the fewest. By this way of judging, the question before us is soon decided; for there are many unanswerable proofs of God's goodness, there are many absurdities which follow the denial of it; and the difficulties which attend it arise in all probability from our limited capacity, and imperfect knowledge, which cannot discover the whole plan and system of divine providence.

' From these general answers let us now descend to a consideration of particulars.

' It was an act worthy of our beneficent Author to create a variety of beings endued with reason, and capable of immortal happiness.

' But a rational agent must be a free agent; for to reason and to act require and imply choice and liberty: and every created and free being must have a power of sinning, unless he had the perfections of his Creator, which is impossible.

' Thus the evil of sin entered into the world in such a manner that it cannot be charged upon God, and prove any want of goodness in him.

' If we consider the evil of pain as the consequence of sin, we must acknowledge that we are deservedly subject to it, and that beings who act perversely and unreasonably, ought to suffer for it.

' The pain to which the good are liable, if it be to them an occasion of exercising many virtues, and of qualifying themselves for greater rewards in a better state, is profitable and desirable.

' The pain to which the bad are exposed, if it may, as it certainly may, be useful to them, to reclaim them from sin, and to remind them to seek happiness where it is to be found, is also of great advantage; and if it have not this effect upon them, it is a punishment which they deserve.

' Indeed, if we duly consider the thing, and take in all circumstances, from the very evil which is in the world, no slight arguments may be drawn to prove the goodness of God, since those evils have a tendency to produce such a variety of moral virtues and Christian graces, and are alleviated by so many aids, and tempered and allayed with so many favours.

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Hence we may reason and infer ; if God be so gentle even in his corrections, so kind even in his anger, how great must his goodness, his munificence, and his recompences be ? Of all evil the worst is sin ; and yet if we had not sinned, the clemency of God had not been manifested, nor would he have had those titles, in which he seems to glory, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin. Sin is the occasion of repentance, and repentance produceth humility, distrust of ourselves, religious fear and caution, and when it ends in reformation, it is a powerful motive to affectionate gratitude towards God, according to our Saviour's remark, that he to whom much is forgiven, will love much ; and at this happy change of one sinner, there is, as he also says, more joy in heaven, than over ninety and nine just persons who need no repentance. Shall we then continue in sin, that grace may abound ? By no means ; for even long-suffering hath its limits, and patience itself may be provoked too far. But the consideration of the easy terms of reconciliation upon repentance and renewed obedience should teach us to adore the riches of the divine goodness, which thus out of the greatest evil brings forth good.

‘ As to temporal inconveniencies and troubles, they are not only of a short duration, and a mere nothing compared to eternity, but by God's appointment, they either produce desirable effects, or they are alleviated by many comforts, or they are compensated by many advantages. Labour, though it was at first inflicted as a curse, seems to be the gentlest of all punishments, and is fruitful of a thousand blessings : the same Providence which permits diseases, produces remedies ; when it sends sorrows, it often sends friends and supporters ; if it gives a scanty income, it gives good sense, and knowledge, and contentment, which love to dwell under homely roofs ; with sickness come humility, and repentance, and piety ; and Affliction and Grace walk hand in hand. In general, the disagreeable events and the troubles incident to human life both wean us from an immoderate love of this world, and raise the hopes and desires to better objects, and soften the heart of man for the reception of the gentle affections, of affability, humanity, civility, pity, condescension, and officious kindness ; and prevent or remove a certain narrow, selfish, and uncompassionate disposition, which often attends great health and a flow of prosperity.’

The author answers several other objections to the divine goodness, deduced from the doctrine of future punishments,
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and that of absolute reprobation, from a supposed defect of Christianity, namely, its want of universality, and from the sufferings of the brute creation; and then concludes with some practical inferences.

The tenth, eleventh, twelfth, and thirteenth discourses are on the omnipotence, immutability, spirituality, and impartiality of God; and are calculated to give us just, honourable, and exalted sentiments of the divine nature.

The five subsequent sermons contain many instructive observations on the love, and the fear of God, on reliance, hope, and thanksgiving.

The last sermon in the first volume is an explanation of our Saviour's discourse with St. Peter, recorded in the 21st chapter of St. John.

We could, with additional satisfaction to ourselves, make some farther extracts from these valuable sermons; but the limits prescribed to this article will not allow us to enlarge.

[To be continued.]

IV. *Sermons on the most Useful and Important Subjects, adapted to the Family and Closet. By the Rev. Samuel Davies, A. M. Late President of the College at Princeton in New-Jersey. Two Vols. 8vo. 8s. Buckland.*

THREE volumes of Sermons by this author, with Memoirs of his Life, were published in 1766, by Dr. Gibbons. In our Review for September that year, we gave our readers the substance of those Memoirs, some extracts from Mr. Davies's discourses, and our opinion of his literary abilities. We shall therefore dispatch this article in a summary way. The preface to the fourth volume contains a delineation of our author's character by the reverend Mr. Bostwick of New York. Mr. Davies was undoubtedly an amiable and ingenious man, and his discourses bear the marks of a warm imagination, and a benevolent heart. But surely Mr. Bostwick was actuated by friendship, rather than judgment, when he says 'sublimity and elegance, plainness and perspicuity, and all the force and energy that the language of mortals can convey, are the ingredients of almost all his compositions.'

Let the reader judge. The president begins a sermon on the death of his late majesty in this flaming language. *How are the MIGHTY fallen!*—'George is no more! George, the mighty, the just, the gentle, and the wise; George, the father of Britain and her colonies, the guardian of laws and liberty, the protector of the oppressed, the arbiter of Europe,

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terror of tyrants and France; George the friend of man, the benefactor of millions, is no more!—millions tremble at the alarm. Britain expresses her sorrow in national groans. Europe re-echoes to the melancholy sound. The melancholy sound circulates far and wide. This remote American continent shares in the loyal sympathy. The wide intermediate Atlantic rolls the tide of grief to these distant shores. And even the recluse sons of Nassau-Hall feel the immense bereavement, with all the sensibility of a filial heart; and must mourn with their country, with Britain, with Europe, with the world—George was our father too. In his reign, a reign so auspicious to literature, and all the improvements of human nature, was this foundation laid; and the College of New Jersey received its existence. And though, like the sun, he shone in a distant sphere, we felt, most sensibly felt his benign influences cherishing science and her votaries in this her new-built temple.'—

“How is the mighty fallen!”—fallen under the superior power of death!—Death, the king of terrors; the conqueror of conquerors: whom riches cannot bribe, nor power resist; whom goodness cannot soften, nor dignity and royalty deter, or awe to a reverential distance. Death intrudes into palaces, as well as cottages; and arrests the monarch as well as the slave. The robes of majesty and the rags of beggary are equal preludes to the shroud: and a throne is only a precipice, from whence to fall with greater noise and more extensive ruin into the grave. Since death has climbed the British throne, and thence precipitated George the mighty, who can hope to escape? If temperance, that best preservative of health and life; if extensive utility to half the world; if the united prayers of nations; if the collected virtues of the man and the king, could secure an earthly immortality; never, O lamented George! never should thy fall have added fresh honours to the trophies of death. But since this king of Britain is no more, let the inhabitants of courts look out for mansions in the dust. Let those gods of earth prepare to die like men; and sink down to a level with beggars, worms, and clay. Let subjects “be wise, and consider their latter end,” when the alarm of mortality is sounded from the throne; and he who lived for their benefit, dies for their benefit too;—dies to remind them, that they also must die.’

Here is a warmth of fancy, and a *copia verborum*; but, in our opinion, extravagance and bombast; and, at the last, a quibble.

The following are the principal subjects of which our author has treated in these volumes, viz. An Enrollment of our names in

in Heaven the noblest Source of Joy; The Success of the Gospel by the Divine Power upon the Souls of Men; The Divine Perfections illustrated in the Method of Salvation through the Sufferings of Christ; The Rejection of Christ a common but unreasonable Iniquity; Religion the highest Wisdom, and Sin in the greatest Madness and Folly; The Nature and Necessity of looking to Christ; The Vessels of Mercy, and the Vessels of Wrath delineated; The Nature and Necessity of true Repentance; The tender Anxieties of Ministers for their People; The wonderful Compassions of Christ to the greatest Sinners; The Nature of Love to God and Christ; The Nature and Author of Regeneration; The Divine Life in the Souls of Men; The Ways of Sin hard and difficult; The Characters of the Whole and Sick, in a Spiritual Sense; The Nature of Justification; A Sight of Christ the Desire and Delight of Saints in all Ages; The Gospel Invitation. The Success of the Gospel Ministry owing to a Divine Influence; A New Year's Gift (or Reflections on Rom. xiii. 11.) and a Sermon on the Death of king George II.

V. *The History of England from the Accession of James I. to the Elevation of the House of Hanover.* By Catharine Macaulay, Vol. V. from the Death of Charles I. to the Restoration of Charles II. 4to. 15s. boards. Dilly.

THE political principles of this author are already so well known, that it would be an unnecessary task to enter into any farther detail of that subject. We have only to observe, therefore, that the present volume is conducted with the same uniform attachment as all the former to the system of a republican government. Whatever aversion to regal power the fair historian might have contracted from preceding despotic acts of monarchical authority, we are of opinion, that, had she viewed, with an impartial eye, the happiness enjoyed by her country under the reigns of later sovereigns, she would have found sufficient reason for renouncing the predilection by which she is so strongly influenced. If such a form of government as at once diversifies and unites the interests of a community, can be productive of the greatest general felicity to a people, which we think is incontestible from the soundest maxims of human policy, it must be allowed to exist in the highest perfection under that of a limited monarchy. The truth of this position might be proved from the history of the most celebrated republics of ancient times; and we may venture to affirm, that it is no less clearly evinced from the
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more interesting annals of the British constitution, through the succession of sovereigns subsequent to the epoch which fixed its present form.

This volume commences with the transactions relative to the total abolition of monarchical government in England, in which, according to our author, the parliament of that period followed the example of the Romans after the expulsion of their regal tyrants. The democratical administration, which succeeded this event, is afterwards related by this historian with all the triumph and partiality that might be expected in a writer of congenial sentiments. We must, however, beg leave to dissent from Mrs. Macaulay, for reasons we have formerly intimated, in opinion that the subsequent acts which buried the oligarchical government in the same grave with the royal authority, ever proved the termination of the halcyon days of England; and however unjustifiable we admit the conduct of Cromwell to have been, in the measures which he pursued for obtaining the protectorship, it is certain that neither the glory nor strength of the empire suffered any abatement from the elevation of that celebrated usurper. There is even ground to imagine, that had the parliament retained much longer the power it had so violently assumed, the people of England would have experienced the effects of a tyranny more intolerable than any to which the nation had ever been subjected under the government of its most despotic princes.

We shall here present our readers with a short extract from this historian, concerning the character of Cromwell.

‘ From the lasting animosity of those numerous parties Cromwell had basely betrayed; from the rancor of the Stewart faction, and the honest resentment of patriotism; from the general odium in which the usurper ended his days; from the envied power he had with so much guilt acquired and maintained, with the termination of that power in his family almost with the termination of his life; it was to have been imagined that his character, to latest posterity, would have been handed down with all the reproach it deserved, and that, from a principle of self-defence against the irregular ambition of individuals, the universal voice of all ages would have concurred in branding his name with infamy and contempt. Neither so just in their sentiments, nor so sagacious in their conduct, are the children of men. The constant attendant of great fortune, however wickedly, however perniciously to the welfare of the species, acquired and supported, is the idolatry of the multitude. With this general disposition of the vulgar, the peculiar state of the times was favourable to the character of Cromwell. Had the opposition against Charles Stewart been carried on on those principles which actuate barbarous nations in their revolt from oppression, and the same tyrannical system of government transferred from the hands of one individual to another; had the block on which Charles suffered been the immediate footstool which elevated Cromwell to the throne

throne of empire; no doubt the faction of the Stewart family would have been little sparing of their abuse. But the trampling on that generous system of equal liberty adopted and almost established by the republicans, with the triumph gained over those illustrious patriots, very sufficiently reconciles his conduct and fortune to the prejudices of royalists; prejudices which the ignorance of the times has rendered almost universal, and, even in patriot characters, confined that aversion to tyranny which ought to be general to the aversion of tyranny in the elder branches of the Stewart family.

The hyperbolical praises bestowed by his partizans on the unhappy Charles, have been fully refuted by several pens; but the yet more-exalted commendations lavished on his fortunate successor Cromwell, have, from an odd concurrence of circumstances, met with little contradiction. Did facts allow us to give credit to the exaggerations of panegyrists, the power and reputation which England acquired by the magnanimous government of the republican parliament entirely flowed from the unparalleled genius and virtue of the hero Cromwell; Cromwell imprinted throughout all Europe a terror of the English name: Cromwell was the conqueror of the Dutch; he retrieved the honour of his country in the business of Amboyna, and prescribed a peace to that insolent republic on his own terms: Cromwell was the scourge of the pyratelical states; the scourge of the house of Austria; every court in Europe trembled at his nod: he was the umpire of the North, the support of the reformed religion, and the friend and patron of that warlike Protestant monarch the king of Sweden. In regard to his domestic government, Cromwell was ever ready to attend to complaints and redress grievances: Cromwell administered the public affairs with frugality; filled Westminster-Hall with judges of learning and integrity; observed the strictest discipline in his army; was the support of religious liberty, and a benefactor to the learned: under the administration of Cromwell, every branch of trade flourished: in his court a face of religion was preserved, without the appearance of pomp, or needless magnificence: he was simple in his way of living, and easy and modest in his deportment.

False as is this representation to the true character of the usurper, it has been adopted by that party among us who call themselves whigs, as a mortifying contrast to the principles, administration, and conduct of the Stewart line; and the royalists of all denominations are well pleased to give to the government of an individual a reputation which was alone due to the republic, and to conceal from the multitude the truth of facts which must discover to vulgar observation that eternal opposition to the general good of society which exists in the one, with the contrary spirit which so evidently shone forth in the other. Historians, either from prejudice or want of attention, have in general given into these ill-founded encomiums so prodigally bestowed on the usurper; but a just narration of the transactions of those times, shews that it was under the government of the parliament the nation gained all its real advantages, and that the maritime power they had raised and supported, with the skill and bravery of the commanders they had placed over the naval force, was the sole means by which Cromwell supported the reputation of his government.

To this history, Mrs. Macaulay has subjoined a Dissertation on the Political State of England, in which she endeavours to

represent the administration of the parliament as the most auspicious both to the civil liberty and morals of the people. We have already suggested our doubts concerning the stability of public freedom under that democratical government; and the author must excuse us, when we give it as our opinion, that the morality of the nation, if an external austerity of manners deserves such a name, was owing more to the puritanical genius of the times than the influence of the legislature.

‘ It was, says she, just after the battle of Worcester that the nation was arrived at the meridian of its glory and the crisis of its fate: all iniquitous distinction, all opposition to the powers of democracy, were totally annihilated and subdued; the government of the country was in the hands of illustrious patriots, and wise legislators; the glory, the welfare, the true interest of the empire was their only care; the public money was no longer lavished on the worthless dependants of a court; no taxes were levied on the people but what were necessary to effect the purposes of the greatest national good; and such was the economy of the parliament, that at this time, whilst they kept a superior naval force to any which the preceding sovereigns had maintained, with a land-army of eighty thousand men, partly militia and partly regulars, the public assessments in Scotland, Ireland, and England did not exceed one million a year.

‘ A government thus carried on on the true principles of public interest, with the advantages peculiar to the island of Great-Britain, could not but be formidable to foreign states. They felt the present strength, and trembled at the growing power of England, which bid fair to be the second mistress of the world. The great success of the parliament's arms, with the other happy effects of their government, had to appearance totally subdued domestic opposition. The rage of party had in a great measure subsided, and the jarring factions were calmed into so general an obedience, that the king of Scots, when he invaded England, was joined by a very inconsiderable number, either of the Cavaliers or Presbyterians, whilst the parliament was with alacrity assisted by the whole force of the nation.

‘ Such being the promising aspect of the times, it is not surprising that the commonwealth's-men should imagine that a people who had tasted the sweets of liberty, the benefit of equal laws, the numberless advantages of just government, after being harrassed for so many years with the oppressions of king, nobles, and churchmen, would never again willingly return to their old state of vassalage; but as the true love of liberty is founded in virtue, the parliament were indefatigable in their endeavours to reform to a state of possible perfection the manners of the people. They have been ridiculed for a preciseness in this article; but the design was certainly laudable, and, during their short reign, attended with the happiest effects; effects which would have subsisted to this day, if they had had sufficient caution to have balanced the power of Cromwell with an equal military command in the hands of the brave and honest Ludlow, till time and opportunity had enabled them totally to destroy an influence, which, from the first establishment of the commonwealth, had threatened its existence.—

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From this state of misery and corruption, into which it was again fallen, England had a pleasing prospect of deliverance, by the death of the usurper and the restoration of the power of the parliament; but Cromwell's reign, though short, was sufficiently long to make a perpetual entail of those evils his wicked ambition had occasioned; the corruption of the major part of the army, and the restless ambition of the military leaders, which had been highly excited by the successful example of Cromwell, prevented the honest endeavours of the parliament, to settle the government on the true principles of justice and equity, from taking any effect. The passions of hope, despair, fear, and revenge, affected the tranquility of the public, and rendered the desire of a settlement on any terms general. This impatience of the people, united to the restless prejudices of the cavaliers, and the peevishness of the Presbyterians, who, misled by interested leaders, obviously hazarded the entire ruin of the just interests of their party, to revenge themselves on those who had prevented their putting into execution their favourite system of religious despotism, produced that shameful, that singular instance of sacrificing all those principles of liberty and justice which had been established by the successful contest of the people with the crown, of voluntarily giving up all the advantages which had been gained by a long and bloody war, of not only admitting an expelled family into the power of their ancestors without limitation or conditions, but in receiving as a favour, from a poor, forlorn, and exiled individual, those necessary stipulations for the general security of the public, which, according to the lowest principle of freedom, ought to have been established by the authority of its representatives.

Thus, in a fit of passion and despair, the nation plunged themselves headlong into a state of hopeless servitude; for every other revolution in government had been attended with the prospect of relief. Thus they prostituted the exalted honour and interest of their country not only to be trampled on by domestic foes, but exposed it to the scorn and derision of foreign states; and thus the mighty efforts which had been made in their favour by their illustrious countrymen were not only rendered useless, but served to complete the triumph and exalt the powers of tyranny; a tyranny which, in its consequences, for a long time obscured the lustre of the brightest age that ever adorned the page of history. That obscurity is now, in some measure, happily dispelled: time and experience have abated the violence, and confined to narrower compass the generality, of those prejudices which prevailed after the restoration. The praise due to the illustrious champions of the public cause, many of whom paid the tribute of their lives and properties for the services they endeavoured to render their country, is a theme of delight among the few enlightened citizens; nor are their memories, with inferior characters, some weak bigots excepted, branded with the ungrateful, the harsh terms, of "the bloody, the impious regicides." The poet Cowley is no longer preferred to the sublime genius of Milton, in whose comprehensive powers were united the highest excellencies of poetry, the acuteness of rational logic, and the deep sagacity of politic science. The recovered sense and taste of the nation can see and acknowledge that the works of Nevil, Sydney, and Harrington, are performances which excel even the antient classics on the science of policy. In the character of Andrew Marvel are allowed to be united in an exalted degree the wit, the patriot, and the legislator; and the keen

satire and judicious reflections of Marchemont Nedham are read with pleasure and applause.

From the view which we have exhibited of our author's sentiments, it must be owned, that Mrs. Macaulay has supported an uniformity of principle; and that if she has treated the unhappy Charles with unrelenting severity, she has given as little quarter to the character of Oliver Cromwell.

VI. *An Introduction to the History of Great Britain and Ireland.*

By James Macpherson, Esq. 4to. 10s. 6d. boards. Becket.

THE region into which this author introduces his readers, may be called the Fairy Land of History. It is peopled with visionary inhabitants; it abounds with the romantic tales of bards, fleas, and senachies; and is enlightened only with the faintest beams of information. The author's design is, to dispel the shades which cover the antiquities of the British nations, to investigate their origin, and to carry down some account of their character, manners, and government, into the times of records and domestic writers.

By the advantage which Mr. Macpherson possesses of being intimately acquainted with the Erse, he is particularly qualified for the task he has here undertaken; and he has entered upon it with all the information which could be collected from the writers of Greece and Rome. We shall therefore attend him with pleasure in this curious research into antiquity.

Our author sets out with giving an account of the state and revolutions of ancient Europe, where he relates the migrations of the several tribes who have peopled that quarter of the world.

'The Greeks, says he, threw the first feeble light on the Barbarians of the North and West: they rose distinctly to view in the progress of the Roman arms. Two nations, in a great variety of tribes, possessed the vast continent of Europe. The Celtæ extended themselves from the pillars of Hercules to the banks of the Vistula and Tanais, from the Hellespont to the shores of the Baltic. The regions to the North-East of the Danube, from the Euxine Sea to the Frozen Ocean, were preambulated rather than inhabited by the European Sarmatæ. Between the Baltic and the extremities of the North lay the ancient Scandinavians, whose posterity, upon the decline of the Romans, carried into the South undoubted proofs of their Sarmatic extract.

'The Scythians of the western Europe were, for the first time, mentioned under the name of Celtæ, by Herodotus, in the eighty-seventh Olympiad. To investigate the origin of that appellation we must return into a period of remote antiquity. The Pelasgi of Peloponnesus and the Islands of the Archipelago were the first of the European Nomades who quitted the ambulatory life of their ancestors and applied themselves to the arts of civil life. Induced by
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the fine climates of Greece, they settled in fixed abodes; while yet their rude brethren to the North wandered after their cattle or game over the face of Europe. Improving their navigation by degrees, they sailed to the West, seized upon the nearest coast of Italy, and moving into the heart of that country, met with the Umbri, and rose into a mixed nation under the name of Latins. Extending their navigation still further into the Mediterranean, the Phoceans made an establishment on the coast of Gaul; Massilia was founded by those adventurers about the forty-fifth Olympiad, when the elder Tarquin is said to have held the reins of government at Rome.

The improvements introduced by the Phoceans had a great and sudden effect upon the manners of the Gauls. Agriculture, before imperfectly understood, was prosecuted with vigour and success. The means of subsistence being augmented, population increased of course; migrating expeditions were formed to ease the country of its number of inhabitants, and the regions of Europe being traversed rather than peopled by the Nomades, received successive swarms of Galic emigrants. Spain, Italy, Germany between the Rhine and the Baltic, and the British Isles were filled with colonies from Gaul, in whom the old inhabitants, if they differed originally from the Gaël, were lost. This revolution in the North of Europe extended to the greater part of its inhabitants the appellation of Celtæ, which is an adjective derived from Gaël, the aboriginal name of the inhabitants of ancient Gaul.

Though the expeditions of the Gauls, subsequent to the settlement of the Phoceans in their country, are the first mentioned in history, we have reason to believe that they pervaded Europe with their migrating armies in a more remote period of antiquity. They first entered Italy, according to Livy, in the reign of the elder Tarquin: but other writers of good credit affirm that they were, in part, the ancestors of the vagabonds who settled with Romulus on the banks of the Tiber. The Umbri, the most ancient inhabitants of Italy, were Gauls; and from the Umbri the Tuscans and Sabins, who were the founders of Rome, derive their origin. It is, upon the whole, evident that the Gaël who inhabited the vast country bounded by the ocean, the Rhine, the Alps, and Pyrenæan mountains, were the ancestors of the Celtæ, the extent of whose dominions we have already described.

Mr. Macpherson observes that, as the spirit of conquest declined in Gaul, in proportion to their domestic improvements, it retired further among the people of the North, and excited a violent reflux of those barbarians into the country which their ancestors had forsaken.

This inundation of the German Celtæ is placed more than three centuries prior to the Christian æra, and was the origin of the Cimbri, who over-run all the regions lying between the Rhine and the Ionian sea, and who, after the Gaël, also extended their conquests to Spain and Great Britain, where the Welsh, says he, retain, in their name, an undoubted mark of their Cimbric extraction. We are, by no means, inclined to dispute the truth of this observation, as we think it is clearly supported by many collateral proofs; but we may observe,

that an identity of names is an evidence, which the author, on other occasions, justly rejects as indecisive.

He next traces the source of the European and Scandinavian Sarmatæ, and the Slavi; those other barbarous nations which ravaged the western world. So far as these different nations preserved their original distinction, we can discern their collective migrations through the prospect of history; but when, by a mixture of the whole, which happened in succeeding periods, the peculiar complexion of each was altered, we are abandoned by all the resources of written and authentic information. Here, therefore, we must entirely join issue with our author, that language becomes the surest evidence of national extraction, and that wherever any radical tongue is used with most purity, there the blood of the ancient people, from which it is derived, most prevails. This obvious principle greatly influences some of the author's subsequent inductions, and it must be allowed to be as conclusive as it is just.

Leaving the state and revolutions of Europe, the author carries his inquiry into the origin of the ancient British nations, the Gaël, the Cimbri, and the Belgæ, on whom he makes the following observations.

‘The three great British nations, whose origin we have endeavoured to investigate, must have differed considerably from one another in language, manners, and character. Though descended from the same source, their separation into different channels was very remote. The Gaël who possessed the northern Britain, by the name of Caledonians, having passed from the continent before the arts of civil life had made any considerable progress among them, retained the pure but unimproved language of their ancestors, together with their rude simplicity of manners.

‘The British Cimbri derived their origin from the Gallic colonies who, in remote antiquity, had settled beyond the Rhine. These, with a small mixture of the Sarmatæ, returned, in all their original barbarism, into the regions of the South. During their separation from their mother nation, their language and manners must have suffered such a considerable change, that it is extremely doubtful whether their dialect of the Celtic and that of the old British Gaël were, at the arrival of the former in this island, reciprocally understood by both nations.—The third colony differed in every thing from the Gaël and Cimbri. Their manners were more humanized; and their tongue, though perhaps corrupted, was more copious. They had left the continent at a period of advanced civility. Their character changed with the progress of the arts of civil life; and new inventions had introduced new words and new expressions into their language.

‘But though the three nations who possessed the British Isles at the arrival of the Romans spoke three distinct dialects, and differed materially from one another in the formation of their phrases, and construction of their sentences, the radical words used by all were certainly the same. The names of places in the Roman Britain, however much disguised they may have been by the orthography of the writers of the empire, may be, with great facility, traced to their

their original meaning in the language spoken to this day by the posterity of the Gaël in the northern Britain.

‘To descend into a minute detail of the various petty tribes into which the three British nations were subdivided, would neither furnish instruction nor amusement. The Cimbri and Belgæ, falling under the power of the Romans soon after they were mentioned by historians, were lost in the general name of Britons; and the internal state of the Gaël of North Britain and Ireland is covered with that impenetrable cloud which invariably involves illiterate nations who lie beyond the information of foreign writers.’

As a peculiar advantage attending the author of this Introduction, is his intimate acquaintance with the Celtic language, we shall here give our readers his etymon of Albion, and Britain, both which names appear to be derived from the same idea.

‘Alba or Albin, the name of which the ancient Scots, in their native language, have, from all antiquity, distinguished their own division of Britain, seems to be the fountain from which the Greeks deduced their Albion. It was natural for the Gaël, who transmigrated from the low plains of Belgium, to call the more elevated land of Britain by a name expressive of the face of the country. *Alb* or *alp*, in the Celtic signifies high, and *in* invariably, a country.—The name of Albion being imposed upon the Island by the Gaël, the first colony was known before the appellation which the Romans latinized into *Britannia*.

‘The Cimbri, the second Celtic colony who passed into Britain, arriving in Belgium, and descrying Albion, gave it a new name, expressive of the same idea which first suggested the appellation of Albion to the Gaël. Comparing the elevated coast of Britain to the fenny plains of the lower Germany, they called it *Brail-an*, a word compounded of *brail* high, and *an* or *in* a country.

‘This new name never extended itself to the Gaël or North Britain; and the posterity of the Cimbri have lost it in the progress of time. The Scottish and Irish Gaël have brought down the name of Alba or Albin to the present age; the Welsh use no general appellation. The æra of its imposition ought to be fixed as far back as the arrival of the Cimbri in the Island. The Phœnicians of Gades and the Massilian Phœceans, who traded to the ports of Britain, learned the name of the natives, and communicated it to the writers of Greece and Rome.’

The next subject of the Introduction is the origin of the Scots, for determining which we entirely agree in deviating from the opinion of Tacitus. For the language of a people affords such an intrinsic evidence of their extract, as must be sufficient to overturn the authority of every other species of conjecture.

‘It is unnecessary to controvert the opinion of Cornelius Tacitus concerning the origin of the ancient inhabitants of North Britain. The name by which the celebrated writer himself distinguishes their country, is sufficient to demonstrate that they came from a very different quarter of the continent than what he supposed. When the arms of the empire under Julius Agricola laid open all the nations of Britain to the enquiry of the Romans, it has been already

observed that the whole island was possessed by three nations, whom Tacitus endeavours to deduce from communities on the continent very distant from one another. The posterity of two of those nations preserve, to this day, in their names, proofs that altogether subvert this opinion. The Silures or Cumri of the south, it has already appeared, had a much better title to a Germanic extraction than the Gaël of Caledonia.

The Gaël, or ancient Gauls, having transmigrated from the continent at a period when the arts of civil life had made but very little progress among them, must have maintained themselves chiefly by hunting; and we may suppose, that in pursuit of their game they soon extended themselves to the northern extremity of the island. A people whose subsistence arises chiefly from the chase are never numerous; it is consequently natural to believe that the Cimbri met with little opposition from the Gaël, when the former passed from the continent and seized upon the southern division of Britain.

In proportion as the Cimbri advanced towards the north, the Gaël, being circumscribed within narrower limits, were forced to transmigrate into the islands which crowd the northern and western coasts of Scotland. It is in this period, perhaps, we ought to place the first great migration of the British Gaël into Ireland; that kingdom being much nearer to the promontory of Galloway and Cantyre, than many of the Scottish isles are to the continent of North Britain. This vicinity of Ireland had probably drawn partial emigrations from Caledonia before the arrival of the Cimbri in Britain; but when these interlopers pressed upon the Gaël from the south, it is reasonable to conclude that numerous colonies passed over into an island so near, and so much superior to their original country in climate and fertility.

The inhabitants of the maritime regions of Gaul crossing, in an after age, the British Channel, established themselves on that part of our island which lies nearest to the continent; and, moving gradually towards the north, drove the Cimbri beyond the Severn and Humber. The Gaël of the north, reduced within limits still more circumscribed by the pressure of the Cimbri, sent fresh colonies into Ireland, while the Scottish friths became a natural and strong boundary towards the south to those Gaël who remained in Britain.

It was, perhaps, after the Belgic invasion of the southern Britain, that the Gaël of the northern division formed themselves into a regular community, to repel the incroachment of the Cimbri upon their territories. To the country which they themselves possessed they gave the name of *Caël doch*, which is the only appellation the Scots, who speak the Galic language, know for their own division of Britain. *Caël doch* is a compound made up of *Gael* or *Caël*, the first colony of the ancient Gauls who transmigrated into Britain, and *Doch*, a district or division of a country. The Romans, by transposing the letter *L* in *Caël*, and by softening into a Latin termination the *A* of *Doch*, formed the well-known name of Caledonia.

This ingenious etymon was communicated by the author to Dr. Macpherson, who adopted it in his Dissertations.

The origin of the British nations being established upon the most incontrovertible principles of critical investigation, nothing

thing is more probable, than that Ireland was thence supplied with its inhabitants. This opinion is not only countenanced by the more remote situation of that island from the continent, which was the source of all the western migrations; but it is even confirmed by the testimony of the most antient historians.

Diodorus Siculus, says our author, mentions it as a fact well known in his time, that the Irish were of British extract, as well as that the Britons themselves derived their blood from the Gauls. Cornelius Tacitus affirms that the nature and manners of the Irish did not, in the days of Domitian, differ much from the Britons; and many foreign writers of great authority give their testimony to the British descent of the old inhabitants of Ireland.—

The name of *Gaël*, still retained by the old Irish, sufficiently demonstrates that they derive their blood from those *Gaël* or Gauls, who, in an after period, were distinguished in Britain by the name of Caledonians. The wildest enthusiasts in Hibernian antiquities never once asserted that the Caledonians, or their posterity the Picts, were of Irish extract; yet nothing is better ascertained than that the ancient Britons of the South, gave to the Scots, the Picts, and the Irish, the common name of *Gaël*; and consequently that they very justly concluded that the three nations derived their origin from the same source, the ancient *Gaël* of the continent.

The British *Gaël*, in an early age, extending themselves to the very extremities of the Island, descended Ireland from the Mulls of Galloway and Cantire, and crossing the narrow channel which separates the two countries, became the progenitors of the Irish nation. In proportion as fresh emigrants from the continent of Europe forced the ancient *Gaël* towards the North in Britain, more colonies transmigrated into Ireland from the promontories which we have so often mentioned. It is probable that it was after the arrival of the Cimbri in Britain, a number of the *Gaël*, sufficient to deserve the name of a nation, settled themselves in Ireland. But they became so numerous in that country before the arrival of the Belgæ in Britain, that the colonies which transmigrated from that nation into Ireland were, together with their language, manners, and customs, lost in the *Gaël*; so that in one sense the Caledonians may be reckoned the sole progenitors of the old Irish.

When the *Gaël* arrived first in Ireland they naturally gave it the name of *Iar-in*, or the Western Country, in contradistinction to their original settlement in Britain. From *Iar-in* is not only to be deduced the *Eirin* of the Irish themselves, but those various names by which the Greeks and Romans distinguished their island. The appellation of *Iar-in* was not altogether confined to Ireland by the *Gaël* of North Britain. They gave it also to those numerous Islands which crowd the western coasts of Caledonia; but when by degrees they became acquainted with the vast extent of Ireland, when compared to the other Scottish Isles, they called it by an emphasis *H'Iarin*, or *H'Eirin*, the western country or island.

Hibernia, the most common name by which the Romans distinguished Ireland, may appear to some too remote in the pronunciation and orthography from *Iar-in*, or *H'Eirin*, to be derived from either. This difficulty is easily removed. Julius Cæsar mentions, for the first time, Ireland under the name of Hibernia. One of two reasons induced the illustrious writer to use that appellation. He either latinized the *H'Yverdnon* of the southern Britains, or, what
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is more probable, he annexed to Ireland a name which suited his own ideas of its air and climate. The Romans, long after the expedition of Cæsar, entertained a very unfavourable opinion of the climate of Ireland; Strabo thought that the severity of the weather rendered that island extremely uncomfortable, and Pomponius Mela was told that corn never ripened there on account of the inclemency of the seasons. The attention of Cæsar was engaged by much more important objects than in informing himself minutely concerning the climate of a country to which he never intended to carry his arms. If Strabo and Mela, whose subject led to enquiries of that kind, supposed that the air of Ireland was extremely intemperate, it is no wonder that Cæsar should have fallen into a similar mistake; and we may from this circumstance conclude that he formed the name of Hibernia from the adjective Hiburnus. He thought that a perpetual winter reigned in Ireland; and he was informed that, in the lesser islands in the neighbourhood, one winter night was equal to thirty in Italy.

The author afterwards exposes, at considerable length, the absurdity of the fiction that letters were known in Ireland many ages before Greece itself emerged from ignorance and barbarity. This ridiculous fable has already been exploded by Camden, Bolandus, and Innes. The learned Usher appears to have been so sensible of its extravagance, that he is totally silent on the affairs of Ireland prior to the fifth century; and even Sir James Ware, though an avowed advocate for the honour of his country, renounced the Irish pretensions to any knowledge of an alphabet, before it was introduced by St. Patrick. In fact, the fabulous transactions, which have been adduced by the Irish antiquarians, in support of their ancient pretensions to literature, afford sufficient proof, that the inhabitants of that island were involved, not only in the grossest ignorance, but the meanest credulity, before the period above-mentioned. This subject has been so fully discussed by other writers, that we doubt not but the modern literati of Ireland, who, we are persuaded, are no abettors of the system of the fileas and senachies, will think that our author here has entered upon a very unnecessary investigation. As Mr. Macpherson, however, has added a few arguments to what have been formerly advanced, we shall present our readers with an extract from this part of the work.

‘It is unnecessary, with Bolandus and Innes, to pursue the abettors of the pretended literature of Ireland, before the mission St. Patrick, through all the maze of a contest, in which positive assertions, on the side of the latter, supply the place of argument. To a brief detail of some other unanswerable objections advanced by the two learned writers, we shall annex some additional observations, to put an end for ever to the dispute. Keating, O’Flaherty, and Toland, upon the authority of the book of Lecan, a manuscript scarcely three hundred and fifty years old, affirm that one Phenius Farfa invented the Hebrew, Greek, Latin, and Irish alphabets, together with the Ogham of Ireland, little more than a

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century after the universal deluge. A legend which says that the Greek alphabet was invented many ages before Cecrops and Cadmus, and the Latin characters seventeen centuries before the Romans were a people, is too ridiculous to deserve any serious consideration. But this idle story is not more pregnant with absurdity than the mention that is made of Adam, Cain, Noah, the deluge, Moses, Pharaoh, and many other names and transactions in the Old Testament, in annals said to have been written many ages before Christianity introduced into Europe any knowledge of the Jewish history and antiquities.

The Irish being in some measure obliged to acknowledge that the Bethluishnion, notwithstanding the arbitrary transposition of the letters, and the puerile fancy of imposing upon them the names of trees, by the bards and senachies of the middle ages, was borrowed from the Latin, still continue to insist that their ancestors, in remote antiquity, made use of characters distinguished by the name of Ogum. Ogum is a word which has no affinity with any other in the Irish language, and seems therefore to have been a cant-name imposed upon a species of stenography or cypher, in which the old Irish, like many other nations, wrote their secrets. Sir James Ware, whose authority is often cited to prove the existence of the Ogum, shews plainly that it was a kind of short hand, varied according to the fancy of those that used it, and consequently that it did not merit the title of an alphabet.

There is no circumstance more conclusive against the learning of the Pagan Irish, than the contradictions between the ancient writers, and those of the modern annalists of Ireland. The antiquaries of that country, in proportion as the general history of the world became more and more known to them, reformed, new-modelled, and retrenched the extravagancies of the first rude draught of Hibernian antiquities formed by the bards and fileas. Had letters been cultivated in Ireland in so early a period as is pretended, systems of the history of that country would have been so anciently formed, and so well established by the sanction of their antiquity, that neither Keating or O'Flaherty durst, in the seventeenth age, give a complete turn to the Irish antiquities. But that no such system was formed, is demonstrable from the silence concerning the times of Heathenism, in the most ancient annals of Ireland, of the existence of which we have any satisfactory proof.

To close with one decisive argument this controversy: It is to be observed that the settlement of the Milesians, under the name of Scots, in Ireland, about a thousand years before the Christian æra, is the capital point established by the pretended literature of the heathen Irish. Should this early settlement be once ascertained, it naturally ought to follow that the British Scots derived their blood from those of Ireland; if they did, they must have carried with them to Caledonia that learning, science, and civility, which had made so great a progress in their mother country before they transmigrated from it. But nothing is more certain than that the British Scots were an illiterate people, and involved in barbarism, even after St. Patrick's mission to the Scots of Ireland. The abettors of the Irish antiquities are then reduced into this dilemma; either the Scots of North Britain did not derive their origin from Ireland, or else the Irish had not any knowledge of letters when the British Scots transmigrated from their country. If the first position is true, the whole credit of the Milesian story is at

at an end; if the latter, on the other hand, is the fact, no memory remains in Ireland of transactions prior to the mission of St. Patrick, and the reign of Leogaire.

‘ From the general result of our enquiry upon this subject, we may conclude with Sir James Ware, that nothing certain is known concerning the affairs of Ireland before the middle of the fifth age. We may also, with the same learned writer, take it for granted that the account of their Heathen ancestors, retailed by the annalists, antiquaries, and historians of Ireland, are the impostures of later ages. It were to be wished that the writers of that country, who understood the ancient Galic, had not given room to suspect that they themselves were conscious of those impostures, by their concealing from the public those monuments of their ancient history from which they pretend to derive their information. But had they given them to the world, it is highly probable that external argument would be very unnecessary to prove that the literature of Ireland commenced with the mission of St. Patrick.

‘ It is a matter of some wonder that the Irish remain so long wedded to a ridiculous system of antiquities, which throws the reproach of credulity upon their nation. Every other polished people, who, in the times of ignorance, had set up high schemes of antiquity, have now extricated their history from the fables of their dark ages. Had there been a scarcity of men of abilities and learning in Ireland, some excuse might be framed for this blind attachment to the legends of the bards. But as that country hath produced very able men, and qualified to form a solid foundation for a true history of their ancestors, they deserve to be severely animadverted upon, for not rescuing their antiquities from that obscurity and fiction in which they have been involved, by some modern, prejudiced, and injudicious writers.’

[To be continued.]

VII. *The Practice of Physic in General, as delivered in a Course of Lectures on the Theory of Diseases, and the proper Method of treating them.* By Theophilus Lobb, M. D. Member of the College of Physicians in London, and F. R. S. 2 Vols. 8vo. 9s. Buckland.

THIS work consists of a course of twenty-four lectures, which are written in the aphoristical manner, and appear to have been composed with a particular attention to perspicuity. The first seventeen are chiefly employed on such physiological subjects, as are subservient towards acquiring a knowledge of the principles of rational practice. After treating in general of the construction and œconomy of the body, the author presents us with several pertinent observations on the quantity of blood, and the consequences of diminishing it; as likewise on the lymphatic and nervous fluids, and the humours secreted from the blood. He next considers the different constitutions and idiosyncrasies of human bodies, shewing likewise the various classes into which diseases may be distributed, and the general principles or rules of practice for curing them. That

That our readers may be enabled to form a more accurate idea of the author's method, we shall lay before them an extract from this part of the lectures.

* *Ist Principle.* That in distempers which proceed from too great a quantity of the blood, blood should be taken away by the lancet, or by cupping, or by leeches; but in such cases, care ought to be taken not to draw off so much blood, as will sink the quantity of it below the standard of health; because such a degree of evacuation from the blood vessels will not only render the quantity less than it ought to be, but also diminish the vital strength, and be a hurt to the patient, in proportion to the deficiency made in the quantity of his blood by the excess of the evacuation.

* And it deserves consideration, that an over large evacuation from the blood vessels in plethorick bodies, removes indeed the general cause of diseases intended to be removed by it; but then it certainly brings another general cause of diseases to subsist in the blood, even a deficiency in the quantity of the blood, which can never be a right practice.

* *IId. Principle.* That when the muscular fibres and animal vessels are rigid, besides lessening the quantity of the blood, aqueous liquors, nitrous, mucilaginous, and oleaginous medicines, and such like things, should be advised.

* *IIId Principle.* That when the lymphatic fluid exceeds in quantity, evacuation should be made by urine, or stool, or sweat.

* *IVth Principle.* That when the muscular fibres and animal vessels are lax, besides the evacuations mentioned, those medicines should be directed, which may bring the component parts of those solids to a closer union, and a firmer cohesion.

* *Vth Principle.* That in diseases which arise from an excess in the quantity of the nervous fluid, those medicines should be prescribed, which may lessen its quantity, and remove the excess.—What these are will be shewn in their proper place.

* *VIth Principle.* That in diseases, when the quantity of the animal fluids does not exceed the standard of health, or is not greater than it ought to be, evacuations by bleeding, or purging, or otherwise, ought not to be made: because they will then render the quantity of them less than it ought to be; or, in other words, introduce a deficiency into the body, which is one cause of diseases, and should therefore be carefully avoided.

* *VIIth Principle.* That in diseases, which are produced only by some wrong or bad quality of the blood and other fluids of the body, medicines by which the morbid quality may be altered and destroyed, should only be advised, as the proper remedies.

* And it is as irrational to endeavour curing such diseases by making evacuations, and diminishing the quantity of the animal fluids, as it would be in distempers which result merely from too great a quantity of those fluids, to attempt a removal of them by alterative medicines, with a neglect of the proper evacuations which ought to be made.

* VIIIth Principle. That when the quantity of the blood is too little, endeavours should be used to make up its deficiency by directing those aliments which most easily may be assimilated, or transmuted into blood.

* This is an important rule of medical practice, because the keeping sick persons, in such a state, too low in their diet, may occasion their sinking under their distemper.

* IXth. Principle. That when the quantity of the lymphatic fluid is too little, the deficiency should be supplied by sufficient quantities of such watery, diluting liquors, as may most easily be mixed with the blood, and transmuted into lymph.

* Xth Principle. That when the nervous fluid is too little in quantity, medicines proper to promote the increase of the secretion of that fluid, and suitable cordials should be advised.

* XIth Principle. That in diseases produced by complex causes, each concurring cause should be considered, and the remedies should be carefully adapted for the removal of them.*

Dr. Lobb seems to have been particularly explicit in endeavouring to ascertain the proximate cause of diseases, and to make his pupils acquainted with the leading and elementary principles which are the foundation of practice: on which account, he is generally less copious than other systematical writers in the treatment of the several diseases. His opinion of the nature and cause of the whooping-cough, may be sufficient to shew the judgment with which he conducted his inquiries.

* The whooping cough (*tussis convulsiva infantum*) is a disease which very much deserves our consideration; and I do not remember that I have met with a clear explanation, or account, of its productive cause in any author.

* It is called the whooping cough from the sound which the convulsive motions forcibly extort from children in their fits of coughing.

* I may observe that a fit of coughing seldom ceases till a vomiting is brought on, and a humour thereby evacuated, unless the child happens to swallow it. This matter, thrown out by vomiting, is generally clear and viscous like a mucilage or jelly.

* The cause of this disease, in my opinion, is a diminution of the insensible perspiration.

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' I apprehend that in children, as their vessels are universally more lax than those of adult bodies, so their lymphatic arteries are also more lax, and the diameters of them more easily enlarged. And therefore, that when the quantity usually excreted from the body by insensible perspiration, happens by any occasion to be diminished, there then often occurs a greater flow of lymph through the lymphatic vessels into the air-vesicles of the lungs than in the time of perfect health; whence the hooping cough.

' The lymph, evacuated into the air-vesicles clear, (by the exhalation of the thinner, most limpid parts of it, continually with the breath) acquires the consistence of a viscous mucilage or jelly; which, when it encreases to a certain quantity, occasions a cough, which does not cease till it is brought up from the lungs. Then all is quiet till a certain fresh quantity is emptied into the lungs.

' The reason why the fits of coughing return in some children more frequently than in others, and in the same children oftener some weeks than in others, is probably this, viz. the quantity of the viscous humour, necessary to occasion a fit of coughing, is in some children sooner collected from the lymphatic vessels than in others; and in the same children, in some weeks or days, it is collected in shorter spaces of time, than in others.

' This account of the disease, under our consideration, implies, indeed, that the viscous, clear, jelly-like humour, which children throw out of their mouths in fits of the hooping cough, (often in large quantities) comes from the lungs, and not from the stomach.

' The reason for my opinion is this, viz. whatever matter or phlegm happens to be lodged in the stomach, if it creates very uneasy sensations, may bring on vomitings, as in such cases daily happens among children, but not a cough, and especially not a fit of coughing, for several minutes before any vomiting happens.

' It is a thing incomprehensible to me, how any humour in a state of rest in the stomach, and a humour which excites no vomiting, no stomach-sickness, or loathing, can act as a stimulus on the larynx, and produce an incessant coughing for minutes before a vomiting is exerted.

' But it seems easy to apprehend that an acrimonious viscous humour, extravasated into the air-vesicles in the lungs, may (when the quantity of it is increased to a certain degree) by the action of the air passing to and from it, irritate the nerves terminating under the membrane which lines the *aspera arteria*, and affect the whole membrane, even to the larynx, and excite that violent coughing which happens in this disease.

‘ This coughing, as it occasions the lungs more violently to contract, and expand themselves, must unavoidably agitate and move the viscous jelly-like humour, lodged in the air-vesicles upwards till it comes into the mouth, thence it is with violence thrown out of the body.

‘ The consideration of what has been now delivered on this subject, and an attention to the state of body which those children are under who have this cough (who are weakly and of an obstructed habit) will lead us to the following observations:

‘ Obs. 1. That an air too cold or too moist lessened the quantity that should have perspired from their bodies, brought on a morbid quality of their blood, and occasioned obstructions in some of the perspiratory vessels, through a deficiency in the strength of the action of their vital organs.

‘ Obs. 2. To promote the curing children ill of this disease, they should be kept within doors, and in such a temperate warmth as may conduce to the opening the perspiratory pores, and promoting the insensible perspiration.

‘ Obs. 3. Those medicines which may remove the morbid quality of the blood, and the obstructions resulting from it, and which may strengthen the action of the vital organs, and recover the insensible perspiration, are the proper remedies.

‘ The remedies, which in my experience have been effectual for curing the whooping-cough, have been mixtures, or powders, compounded of the salt of wormwood, cochineal, calx of antimony, millipedes prepared, flower of sulphur, &c. proportioning the doses according to the ages of the children: intermixing, now and then, a gentle purge of manna, to carry from the stomach or bowels the phlegm which may have been swallowed by the child. I say gentle purge, because that will not hinder or lessen the discharge by the insensible perspiration, and yet be effectual to clear the stomach and bowels of what should be evacuated by stool.

‘ Blisters may be sometimes ordered with advantage.

‘ As for diet proper in this disease; I would advise apples boiled soft and mixed with milk, sweetened with sugar to the palate, for one principal part of it. And a decoction of figs with raisins of the sun stoned, of which half a spoonful, or a spoonful, may be given warm two or three times in a day.’

To these lectures are added, directions for examining patients, and rules about prescribing. The author concludes the whole with an earnest exhortation to his pupils, to pray to God daily for assistance in the exercise of their profession. Such advices, though much inculcated in the times when the practice of physic was founded upon principles less ascertained than

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At present, are now disused by medical writers, and may, perhaps, be reckoned superstitious; but they can reflect no unfavourable imputation on the merit of Dr. Lobb, where knowledge and sagacity are conspicuous in his several publications.

VIII. *An Enquiry into the general Effects of Heat; with Observations on the Theories of Mixture. In Two Parts. With an Appendix on the Form and Use of the principal Vessels containing the Subjects on which the Effects of Heat and Mixture are to be produced.* 8vo. 2s. Nourse.

THE Cartesians improving on the doctrine of *heat*, as laid down by the Epicureans, and other corpuscularians who defined it, not as an accident of fire, but as an essential power or property thereof, were of opinion that heat consists in a certain motion of the insensible particles of a body, resembling the motion whereby the several parts of our body are agitated by the motion of the heart and blood, this principle our latest and best writers of mechanical, experimental, and chemical philosophy in some measure seem to adopt; but are not perfectly agreed whether *heat* be a peculiar property of one certain immutable body called *fire*, or whether it may be produced mechanically in other bodies, by inducing an alteration in the particles thereof. Boerhaave is indeed of opinion, that the thing we call *fire* is a body *sui generis*, created such *ab origine*, unalterable in its nature and properties, and not either producible *de novo*, from any other body, nor capable of being reduced into any other body, or of ceasing to be fire. This fire is diffused equally every where, and exists alike, or in equal quantity, in all the parts of space, whether void, or possessed by bodies; but that naturally, and in itself, it is perfectly latent and imperceptible; and is only discovered by certain effects which it produces, and which are cognizable by our senses.

The producibility of heat is strongly supported by Sir Isaac Newton, who does not conceive *fire* as any particular species of body, originally endued with such and such properties. *Fire*, according to him, is only a body much ignited, so as to emit light copiously. What else, says he, is red-hot iron than fire? And what else is a burning coal than red-hot wood? Or flame itself, than red-hot smoke? It is certain that flame is only the volatile part of the fuel heated red-hot, i. e. so hot as to shine; and hence only such bodies as are volatile, i. e. such as emit a copious fume, will flame; nor will they flame longer than they have fume to burn. Again, gross bodies and light

are convertible into one another, and bodies do receive much of their activity from the particles of light, which enter their composition; there is no body less apt to shine than water; and yet water, by frequent distillations, changes into fixed earth, which, by a sufficient *heat*, may be brought to shine like other bodies. Add, that the sun and stars, according to this great philosopher, are no other than great earths vehemently heated; for large bodies, he observes, preserve their heat the longest, their parts heating one another: and why may not great, dense, and fixed bodies, when heated beyond a certain degree, emit light so copiously, as by the emission and re-action thereof, and the reflections and refractions of the rays within the pores, to grow still hotter, till they arrive at such a period of heat as is that of the sun; their parts also may be farther preserved from fuming away, not only by their fixity, but by the vast weight and density of their atmospheres incumbent on them, and strongly compressing them, and condensing the vapours and exhalations arising from them. Thus, we see, warm water, in an exhausted receiver, shall boil as vehemently as the hottest water open to the air; the weight of the incumbent atmosphere, in this latter case, keeping down the vapours, and hindering the ebullition, till it has conceived its utmost degree of heat. So, also, a mixture of tin and lead, put on a red-hot iron in vacuo, emits a fume and flame: but the same mixture in the open air, by reason of the incumbent atmosphere, does not emit the least sensible flame.

Upon these, or principles similar to these, the ingenious author of this performance has clearly explained the general effects of heat as relating to expansion, fluidity, vapour, ignition, and inflammability; and after having described Sir Isaac Newton's curious method of supplying the defects of the common thermometer, very justly observes, 'that we cannot by that instrument determine whether one body has double, triple, or half the heat of another body. People are apt to be misled in this particular by the numerals; but as the lowest degree of heat is not known, we cannot absolutely, or accurately, determine upon the heat of bodies being double, or triple, of one another. When Farenheit constructed his thermometer, he marked the freezing point thirty-two; the lowest degree of heat which he then knew being a mixture of sal ammoniac and snow-water, he began his scale from it, and marked it 0, being thirty-two degrees below frost. Repeated trials have since brought the liquor in the thermometer several degrees below the point from whence Farenheit began his scale. Boerhaave relates with wonder and admiration a discovery of the same Farenheit, who, with a mixture of snow-water, and
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strong aqua-fortis, or spirit of nitre, brought the liquor forty degrees below 0 on his own scale, that is, seventy-two degrees below the freezing point; and yet with whatever wonder the doctor is disposed to view this artificial cold produced by Fahrenheit, he well knew that such a degree of cold had been observed in nature by the French philosophers, who wintered under the polar circle. In Siberia, a very cold country, and at a great distance from the sea, the mercury sunk still more. At Kevenstoi Ostrog, on the river Lena, in Siberia, the mercury in Fahrenheit's thermometer fell, in 1739, to an hundred and fifty-five degrees below 0; and yet, says professor Ammon, who relates this remarkable depression in a letter to Sir Hans Sloane, animals of all kinds have survived this cold; and although, continues he, the countries throughout which the great river Lena passes, are exposed to such an extreme cold, there are, notwithstanding, the finest, the most rare, and most curious plants to be found in them of any in all Siberia. The experiments made by Dr. Brown at Petersburg, mention depressions of the thermometer that are almost incredible. The mercury froze in some of the trials, and, upon breaking the thermometers, was taken out in a solid state, part of it serving as it were for suspending the rest. Nay, some experiments relate, that it was beat out to the size of a crown-piece before it acquired its original form. One hundred and forty degrees below 0 on Fahrenheit's thermometer, seem to be the greatest depression for which there is any evidence, though two hundred, and even three hundred, are insisted upon. The truth is, as the mercury in some of the experiments confessedly froze, it must have passed through the range of the tube irregularly, and by starts, falling often an hundred degrees at a time; a circumstance which could not fail to involve the whole series of experiments in uncertainty and error.

It is, says our author, a curious question, and deserves attention, Whether heat really acts as an universal agent in disposing bodies to evaporate, in the same manner as we have seen it universally promote fluidity? Perhaps it would be rash to conclude at once that all bodies are capable of being volatilized. Certain it is, there are many earths, which may, by violent heats, be rendered fluid; but have never been observed to suffer a diminution in their weight, or emit any thing like vapour. But it is equally certain that we know not what is the most violent possible degree of heat; and that, till such a degree is ascertained, it would be highly unreasonable to conclude that these earths cannot be volatilized. It was long imagined that gold and silver were perfectly fixed; and many experiments seemed to favour the opinion. Mr. Boyle put a quan-

tity of gold in the hottest part of a glass-house, and allowed it to continue there two months, at the end of which time he found the gold in a state of fusion, but not perceptibly diminished in weight. Experiments on a quantity of silver were equally void of success. The mass of silver had, indeed, lost a little of its weight ; but it was so little, that Mr. Boyle supposed the diminution to be occasioned by some impurities in the metal, which, as he imagined, had been destroyed by the action of the fire. More recent observations, however, and with a more violent heat, that, viz. of the focus of a burning glass or mirror, evidently demonstrate that gold emits steam in considerable quantities, which, when condensed, falls down in small globules of that metal. What happens to the gold we may fairly infer will happen to the most fixed bodies, comparatively speaking, provided a degree of heat, sufficient to bring them to the vaporific point, is applied. So readily, indeed, are some philosophers for making its power in producing elastic vapour an universal effect of heat, that they consider every elastic vapour as owing its existence to heat.

In the same judicious manner our author treats of ignition, fluidity, and other properties and effects of heat, and describes a great variety of experiments, which sufficiently confirm the truth of the principles he has advanced. To these are added some excellent rules, or canons, for effecting chemical operations, and likewise an Appendix, wherein the form and use of the vessels, employed in conducting those operations, are very minutely described.

IX. *New-Market : Or an Essay on the Turf. Very proper to be had in all Pockets at the next Meeting. In two Vols. 8vo. 5s. Baldwin.*

A Satire on the diversion of the turf, in a parallel betwixt our modern New-Market races, and the Olympic games, which were celebrated by the ancient Greeks at Elis, in Peloponnesus, every fifth year.

“ Let me now discover a secret (says our author, in the eighty-eighth page of his first volume) which, if I had told at first, my book had been lain down in a moment, unread ; and I might have put, or rather my New-Market reader, would have put for me,

“ Vestibulum ante ipsum, primoque in limine finis.

It is this, that this little treatise is less a comparison between New Market races and the Olympic games, than a mirror held up to vice and folly,

“ In

‘ in which may be seen,
The very form and pressure of the times.’

The truth is, he skims over many subjects which are foreign to his main design ; for we cannot say he treats them accurately. He mistakes a desultory, rambling, superficial way of writing, for elegant composition. The productions of the late Sterne have occasioned many light armed troops to sally forth from Grub-street.

We could not inform our readers of the various objects of his random shots, without giving them an account of almost every page of his book, which is a strange, huddled, unembodied mixture of gaiety and gravity, of ludicrous satire, and phlegmatic theology. However, as this gentleman seems to think himself extremely well qualified to be a censor of the age, and as we cannot help thinking his pretensions groundless, we shall give him a fair hearing, and submit his claim to the tribunal of the public.

Amongst other modes of genteel life he is a vehement enemy to duelling. According to his moral theory, every man who fights a duel must be a coward. From his manner, however, of arguing on this subject, it is plain that he has cut a Gordian knot, which he could not untie.

‘ Oh, certainly ; there can be no doubt of it ; the duellist is a coward ; the man that gives or receives a challenge is, beyond all question, a most despicable coward and poltroon.

“ This, cries an astonished patron of modern courage, is a strange assertion, and is much easier to affirm than to prove ; besides, if it could be proved, what is it to the purpose, and how does it relate to your subject.”

‘ If, my good Sir, you will attend to my proofs, I have no fear of making them good to your satisfaction ; and, when that is done, I will prove what I said upon the point, to be entirely to the purpose, and to relate quite naturally to my subject—Only let me desire of you, if you are convinced—but I need not desire it, for I am sure then you will withdraw your admiration (which will sink into contempt) of the courage of John Orlando, Martin Quixote, Frederick Mambrino, and a long &c.

‘ No man ever engages in a duel, but he is influenced by his own notions of courage and honour.

‘ It is my business to prove those notions mistaken—he thinks himself a man of courage, I think him the direct reverse.

‘ And what will our gentlemen homicides think, if it should appear, notwithstanding the fashionable institutes to the con-

trary, That to give or to receive a challenge, is a certain and indisputable mark of cowardice.

‘ True courage arises not from animal spirits, but from reason—Pray mind—for if this be not allowed, then all distinctions between man and brute are levelled at once, and the grim mastiff, or the surly bull, will appear to be as much beasts of honour, as any ready swordsman of them all.

‘ The officer, who, at the head of his troops, marches on intrepid in the face of danger, deserves the noble title of a man of true courage—and why?—Because his courage is founded on reason, as he acts from a sense of duty to his country, which is a call superior to his love of life. On the other hand, if he fails, draws back, or flies in the hour of danger, he is a coward, because he acts contrary to reason, in preferring a paltry life, to that duty which he owes the public.

‘ This is real courage, and real cowardice—and words are most horribly perverted, whenever they are otherwise applied.

‘ Now, considering the matter in this just light, I would fain know what possible title the duellist can have to courage, or how will he avoid the imputation of cowardice?

‘ What claim can he lay to courage, who acts from no nobler spirit, than the mastiff or the bull? Who so far from acting upon a sense of duty, throws all duty behind his back? Who, contrary to all reason, for the sake of revenge, disregards his duty to his country, and heeds not the tender calls of private affection—insensible to the agonizing distress of a dear and afflicted family.—But the point is too tender to be further urged—compassion for such hapless victims stops the trembling hand—Yet is not language perverted, if such a man as this is allowed to be a man of courage.

‘ Yes then; the real truth of the matter is, the poor man is a perfect coward—he is actually afraid—afraid of a shadow—as timorous as an affrighted infant—afraid of the ill-grounded reflections of malice, the foolish and mean sneers of ignorance and insolence; more afraid of these, than of a breach of every social duty, every law divine and human—If such a man is not a coward, then lives there not a coward upon the face of the earth; if such a one is allowed to act upon motives of reason, then folly, reason, and madness, are all of them synonymous terms. The duellist, therefore, must give up all title to courage’——

Is this substantial reasoning, or empty rhapsody? Will not bravery always be respected, and will not cowardice always be despised? And in a country where it is customary to maintain

reputation by the sword, are not there many cases, in which, if a man will not give, or accept a challenge, the world will conclude that he is a poltroon, that he prefers his life to his honour? And is he who fights a duel, to avoid that imputation, hurried to the combat by the instinctive ferocity of a wild-beast, or urged to it by a rational principle? Does not he act as much from reflection as the officer who does his duty in the field of battle? We would by no means be thought advocates for duelling; but in this writer it certainly has a feeble enemy. Indeed the efforts of the ablest philosopher will never bring it into disrepute: it can only be abolished by a signal act of the legislature.

From the following extract, we presume, his comedy will be found as insipid as his logic is inconclusive.

“The large and numerous assemblies upon the plains of Olympia, had, it seems, a deeper design, than we at first were aware of—for thus says Mr. West—“they met to deliberate and consult upon the state,” &c.—Doubtless a very wise and proper design, but it may admit of a question, whether the scene they chose for their deliberations was quite so suitable and proper as might have been wished;—be that as it may, it must be imagined, that upon the course these were not their subjects of deliberation; and when off it, at their lodgings, and macaronis of Olympia, we of Newmarket, I have not the least fear, can exceed them both in the weight of our subjects of conversation, and in our manner of handling those subjects.

“My Lord, what think you? Did not Osmyrn afford excellent sport to day?”

“Why, Sir Charles, pretty good I think—but we have an irreparable loss in poor Jethro—the turf never saw (felt, I should say) his fellow, nor ever will again.”

“No! What do you think of Eclipse, who makes such a noise? Would he not extinguish, or, at least, darken Jethro’s fame?”

“Nay, that I can’t say—this I know, that if I were master of Eclipse, I would not take three thousand guineas for him—But did you see captain Rider’s filly upon the course yesterday? What a beautiful creature! Can you tell what horse it was got by?”

“No, I never heard.”

“Well, you talk of three thousand guineas for Eclipse, but if that filly were mine, no money should purchase it—I should indeed be a happy man—I should

“Love it best of all things—but my wife.”

" Well added, my Lord—but here comes Lord Pedigree, and Sir George Arid, they can give us the history of the Captain's filly ;—Sir George do you know what horse—but you seem not to mind me—What concerns the man ?"

" Concerns me, Sir Charles ?—Nothing but what concerns every man—Intelligence is just received, that the French are making preparations."—

" Only mind him, my Lord ;—when I talk to him of matters of real importance, he tells me of such trifles as French preparations.—But you, Lord Pedigree, I dare say, will give me your attention and intelligence.—Can your Lordship tell me what horse Captain Rider's filly was got by ?"

" Yes, Sir—by Mr. Smith's Barb."

" Nay, my Lord, excuse me, but that is impossible—Barb never got a good colt in his life."

" That, Sir Charles, may be your opinion—but I think differently ; I have some excellent colts of his now in my possession, and in a stud, which I look upon as the best in the kingdom, I assure you, Barb's descendants hold the foremost rank."

" Pish !"

" Why, Baronet, you may pish again if you like it ; but I am certain Barb has as good blood in his veins, as any peer, horse I mean, in the kingdom ;—wasn't he got by Draco, out of a daughter of Selim's Arabian, his sire by Flip, his grandfire by Lothario, his great grandfire by Archer, and thus for five generations further could I go to prove the nobility of his blood ; but if you are not deaf to conviction, this may convince you ; and if you are, five thousand descents will never do it."

" Upon my word, my Lord, I admire your memory, and respect your learning."

Our author, as we have observed above, rambles from subject to subject, and seems to have determined to write on whatever accidentally came into his head. If abruptness of transition characterizes elegance, and ardour of genius, we should assign him a very high rank in literary excellence. Antiquities, criticism, honour, politeness, elegy, encomium, and many other topicks in quick succession, have floated in his brain, and are scattered through his book.

It is no wonder that the indulgence which is shewn to many trifling performances, and the vanity of the human mind, every day embolden literary pretenders to venture their crudities into light. Stimulated by these encouragements, the Quixotes of the pen view their objects of achievement through a delusive medium : they fancy that wind-mills are giants, and that

that wretched inns are magnificent castles. They take their unconnected declamation for argument, their excursive pertness for wit, and their Chinese pictures for the striking imagery of nature.

X. *The Curate of Coventry: a Tale.* By John Potter, *Author of the History and Adventures of Arthur O'Bradley.* 2 Vols. 12mo. 5s. F. Newbery.

THE hero of this novel is a virtuous young clergyman, whom a faithful attachment to his amiable Dulcinea involves in a course of distresses; till his probation being accomplished, or more properly, his history being spun out to a tolerably decent length, he is landed by the author on the flowery shore of matrimonial felicity. But if our readers are desirous of a more particular account of his adventures, they must attend us upon a journey into Warwickshire, where we first become acquainted with the Curate.

Near the celebrated city of Coventry, we are told, there lives a family of the name of Southern, not more distinguished by the opulence of their fortune, than the exercise of hospitality; and who particularly value themselves for a long succession of respectable progenitors. The present representative of this ancient family, however, is one of the most arrant fox-hunters to be met with in England. His sister, who had been trained up in all the dissipation of high life, by an aunt with whom she lived, had the misfortune of being seduced by a great rake of quality, a lord Villars, to whom she bore a son, who, being sent to the father, was by him disposed of in a private manner. This lady, succeeding to a great fortune at the death of her aunt, and disgusted with the insipid pleasures that intoxicate the gay world, betakes herself to a life of retirement in the neighbourhood of her brother; where, devoting herself entirely to the reading of poetry and romances, her character acquires a particular cast of extravagance, and she whimsically names her habitation *The Castle of Contentment*, and herself the Governess. In this sequestered life, she is accompanied by her niece, Miss Southern, a beautiful and accomplished young lady, whom she proposes adopting as her heir.

In this situation of things, our young hero, whose name is Myrtle, is sent from Oxford, to supply the place of a curate at Coventry, and is soon afterwards introduced by 'squire Southern to his sister at the Castle of Contentment; where he is received by the lady with all the marks of politeness and esteem, which a person of her character may be supposed to shew to a clergyman of virtue and genteel accomplishments. During the

the close intercourse that succeeds the curate's introduction to the castle, a mutual passion takes place betwixt him and the amiable Miss Southern; which, coming to the knowledge of the aunt, she is alarmed at the disgrace the ancient family of the Southern might suffer by an alliance so unsuitable to their dignity, and immediately exerts all her interest to have the object of her implacable resentment ejected from his ministerial charge.

Upon this unfortunate event, young Myrtle resolves on going to London, to communicate his distresses to a person whose friendship he had formerly experienced, and who had supplied him with fifty pounds for defraying the necessary expences of his settlement at Coventry. When he arrives in town, he has the fresh mortification to find that his friend is dead. The charms of Myrtle's person, however, make such an impression on the mind of the young widow, that she declares herself disposed not only to remit the debt which he owed her deceased husband, but even to supply him with a farther sum, upon condition, as she intimated pretty plainly, of his becoming her second spouse. The faithful attachment of Myrtle to his beloved Miss Southern, not admitting him to accept of this offer, a proposal of a less honourable nature is afterwards made by the enamoured lady, which our virtuous hero, like a Joseph, rejects with still greater indignation. The wanton widow, thus grievously disappointed of the prospect of gratifying her passion, gives loose to all the fury of female resentment, and causes him to be immediately arrested for the debt of fifty pounds.

The news of the confinement of Myrtle coming to the ears of a person who practised the trade of an author, and had accidentally become acquainted with our hero upon his journey from Warwick, the generous stranger interests himself so far in his behalf, as to procure a bookseller in St. Paul's Church-yard, said to be the publisher of this History, to advance the sum for which he had been arrested, the author becoming surety for the payment.

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" Well added, my Lord—but here comes Lord Pedigree, and Sir George Arid, they can give us the history of the Captain's filly ;—Sir George do you know what horse—but you seem not to mind me—What concerns the man ?"

" Concerns me, Sir Charles ?—Nothing but what concerns every man—Intelligence is just received, that the French are making preparations."—

" Only mind him, my Lord ;—when I talk to him of matters of real importance, he tells me of such trifles as French preparations.—But you, Lord Pedigree, I dare say, will give me your attention and intelligence.—Can your Lordship tell me what horse Captain Rider's filly was got by ?"

" Yes, Sir—by Mr. Smith's Barb."

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yourself in the parsonage these three months; so set your heart at rest, for here you shall stay, that's poz. Ne'er stand upon compliments and ceremony, thou shalt be welcome, and that's every thing. All I ask in return, is, not to make your sermons too long-winded, especially in cold weather. Enough's as good as a feast; a little at a time will last the longer. No man loves religion better than I do, but too much of one thing spoils all."

"The curate could not help smiling at the 'squire's blunt simplicity, and assured him, he should make it the study of his life, to fulfill the duties of his station, in such a manner, as he hoped, would give general satisfaction to the parishoners. "Aye, aye," replied the 'squire, "No doubt on't, no doubt on't. Be but kind and civil, and let us have our own way, and you'll do well enough amongst us, I'll warrant you. But a pox on some of your black coats, they will take a little too much upon 'em, and that won't do, for we know what's what, as well as they do, though we may'nt have so much learning."

"Supper now making its appearance, Mrs. Southern, her son, and his tutor, were introduced to the curate by the 'squire, who told them who the gentleman was, and desired they would welcome him to Coventry. As soon as this ceremony was over, the tutor, who was a clergyman, asked the curate if he came from Oxford, knowing the rector of the parish resided there. Myrtle replied, "Not immediately, Sir; on my quitting Oxford, I went to London, where I passed a few days with a friend, before I set out for this place." "What! have you been to London, Sir?" cried the son, whose name was Philip, "well, I wish I had been with you, for I long to see the lions, and the Tower, and the Monument, and St. Paul's, and the player-folks, that I do." "Hold your tongue, child," said Mrs. Southern, "and don't run on so." "Lord, ma'am," cried Philip, "you'll never let a body speak; I'm sure it's a burning shame, as I'm a gentleman's son, not to have seen London, when farmer Fairfield's son has been there twice, and he's but two years older than I am." "Aye, aye, all in good time, Phil," cried the 'squire, "you're too young to go to such places yet; mind your studies boy, for a year or two longer, and you sha'n't want for indulgence." "Yes, so it's a sign," replied the son, "when mother would not let me go but once to the play, when the actors were at Coventry, because I went behind the scenes, and spoke to the young lady that played Cherry, the landlord's daughter. Well, by geminy, she was a sweet pretty creature, that she was, and as handsome as sister to the full, had she been dressed as well." "Mercy on me!" said the mother, "I'm astonished to hear the boy talk so rudely; hold your tongue, sirrah, or I shall turn you out of the room." "Come, come, madam," cried the tutor, "with submission, let me advise you, not to be so violent; master's a fine youth, and if you check him too much, you'll damp his genius; leave him to me, and don't give yourself any uneasiness, he will do very well by and by, never fear." "Pish," cried the 'squire. "let's have no more of this nonsense, the boy will do well enough; so Sir, your health," addressing himself to the curate; "tomorrow I'll go with you to my sister's, who will be angry if you don't make her a visit before you go to any one else in the parish; and when once her back's up, it is not soon down again, I assure you, so you must take care how you affront her." "Aye, that you must," said master Philip, "for if once she's in her truntings, you had best keep out of her way." "She's a strange woman

woman to be sure," cried the 'squire, "and has taken it into her head, for these four years past, to study romances, and poetry, and books of knight-errantry, till she has almost turned her poor brains." "Almost, father," replied Philip, "aye, by geminy, quite; or else, what does she sit all day poking in the great room at the top of the castle for? There it is, the neighbours say, she keeps all her hobgoblins; and like enough, for certain it is, there's conjuration-work going forward sometimes. I went the other day to see sister, and finding my aunt was above in her study, I had a mind to see what she was at; so I crept softly up stairs, and peeped through the key-hole, where I could just discern her walking about the room with a book in her hand, reading to herself; when, all on a sudden, she broke out in a violent manner, calling upon angels and ministers of grace to defend her; so imagining all the devils were let loose upon her at once, I thought it high time for me to escape with a whole skin, as fast as I could." Here his tutor burst into a loud laugh, and with a look of approbation, cried out, "There's a lad for you, there's a wag, there's a genius! A chip of the old block, master Southern, a chip of the old block, by the lord Harry." "Well, for my part," said Mrs. Southern, "I wonder you are not ashamed to encourage the boy in such wickedness! Sirrah, how dare you talk of your aunt in this manner; and what do you mean, by conjuration, and devils, and all this stuff?" "No, Phil," cried the 'squire, "you are a little out there; I don't think your aunt's a conjurer, any more than myself; to be sure, she does run a-head a little sometimes, about elves and fairies, and giants and geniis; but these are whimsies, mere whimsies, and nothing else."

The curate, who had been silent during this conversation, told master Philip, he fancied he could explain the cause of what he had just mentioned. "From the words you repeated," said he, "it seems very probable, that the lady was reading the tragedy of Hamlet, and, warmed by the fancy of the poet, had given utterance to the speech where Hamlet first sees his father's ghost."

"Angels and ministers of grace defend us!

Be thou a spirit of health, or goblin damn'd,
Bring with thee airs from heav'n, or blasts from hell,
Be thy intents wicked or charitable,
Thou com'st in such a questionable shape,
That I will speak to thee."—

"By Juno," cried the 'squire, in a rapture, "the curate has hit the mark; so Phil, there's an end to the conjuration. What do you say to it, doctor?" To this, the tutor replied, with an air of importance, "Verily, I believe the young man's in the right, the conjecture's good, and I approve of it."

This novel is, undoubtedly superior to the common run of romances. Though the characters are generally trite, and an uniformity prevails among several of them, yet they are supported in an agreeable manner, and the reader's curiosity is kept awake through the whole narration. From the particular regard to virtue and morality, with which it is conducted, the persons introduced to our observation are dismissed in the end, with the retribution due to their deserts; and we

make no doubt but the author and bookseller will likewise come so far in for their share of poetical justice, as to find, from the sale of this novel, a compensation for their *generous interposition* in relieving the distresses of the Curate of Coventry.

XI. *The Plays of William Shakespeare, in Six Volumes.* 4to. 2d Edit. Oxford, at the Clarendon Press. 3l. 13s. 6d. Payne.

THIS is a splendid and beautiful republication of Hanmer's Shakespeare, with some valuable accessions. The motives which induced the delegates of the Clarendon press at Oxford to print this edition, and the manner in which it has been conducted, will be best understood from the following advertisement prefixed to the first volume.

The first edition of the following work was published at the Clarendon press in the year 1744; an account of which is given by the editor, sir T. H. in the following Preface written by himself. The impression, having been small, was suddenly bought up; and the original price advanced to a very exorbitant sum. The great demand therefore of the public for so elegant an edition, induced the delegates of the university press to set about this republication: in which the inaccuracies of the first impression in punctuation and spelling are carefully adjusted; and, in order to obviate such other objections as have been made to it, at the end of each volume are annexed the various readings of the two most authentic publishers of our author's plays, Mr. Theobald and Mr. Capell. The Glossary (to which are prefixed Mr. Upton's rules explaining the anomalies of our author) has received very considerable additions, not only from the several editions of Shakespear's plays, but likewise from the notes of the editors of Beaumont and Fletcher, Ben. Jonson, and others; from Mr. Urry's Glossary to Chaucer, and Mr. Upton's to Spenser; Lye's Erymologicon, Dr. Grey's notes upon Shakespear, &c. Besides which the reader will find some valuable notes communicated by the rev. Dr. Percy, editor of *Reliques of ancient poetry*; the rev. Mr. Warton, late poetry-professor in this university; and John Hawkins esquire of Twickenham; to whom was submitted the inspection of the additional glossary: which the editor begs leave thus publicly to acknowledge, with thanks for the many instances of their obliging attention to this work. All additional notes and explanations are inclosed in brackets; and, if they are not always

ways here given to their respective authors, the editor may justly claim the forgiveness of the reader, as the error is owing to such as have not acknowledged to whom they were themselves indebted. And, as some *minutiae* may have escaped his vigilance in collating, he presumes the pardon of all those who are acquainted with the extreme nicety of the undertaking; and hopes, the candid reader, who shall detect any such slight omission, will excuse it. The editor has the further satisfaction to inform the reader that the plates of the frontispieces to each play are in the very best preservation, the tail-pieces only being worn out; which are re-engraved by a very eminent artist.

The epistle addressed to Sir T. H. by the late ingenious Mr. Collins was recommended as worthy to be prefixed to the present edition.

In the mean time we cannot but express our surprise, that when an edition of Shakespeare was projected, in which every expensive and elegant embellishment was consulted, a more authentic text should not have been adopted. Yet it must be granted, that this defect is amply compensated by the various readings of Theobald and Capell, which the diligent and accurate editor has respectively subjoined to every volume. Sir Thomas Hanmer, whose text has been implicitly followed in this publication, to use the words of a celebrated writer, 'was a man eminently qualified for these studies.' But he totally marred the merit of his edition, and destroyed its authority, by mixing conjectural readings, however ingenious and defensible, with the established text. We do not mean by these cursory remarks, to detract from his due praise. He appears to have wanted judgment, not as a critic, but as an editor.

XII. *Observations upon the Prophecies relating to the Restoration of the Jews. With an Appendix, in Answer to the Objections of some late Writers. By Joseph Eyre. 8vo. 2s. 6d. Cadell.*

THE Old Testament contains a great number of prophecies relative to the Jews; and particularly to their return from the Babylonian captivity, under Zerubbabel and his successors. The prophets use many lofty expressions and poetical images, when they speak of this joyful and interesting event. But several modern writers, not considering the genius of oriental compositions, or expecting descriptions of Christianity in every page of the Bible, have applied those predictions, in an allegorical sense, to the state of the Christian church in some future period. Others, following the direction of dreaming rabbies, have contended for a temporal reign of the Mes-

Messiah, a re-establishment of Jerusalem, of its temple, and its sacrifices, and a kingdom of the Jews in the land of Canaan.

The author now before us has adopted some part of the Jewish system, and taken infinite pains to collect a great variety of prophecies, which, in his opinion, prove the future restoration of the Jews and the ten tribes.

There are some expressions in the prophetic writings which have led Whiston, Mr. Eyre, and several others, into mistakes. The *latter days*, are supposed to mean a future period under the Messiah; but they often signify no more than *the time to come*. *For ever* is supposed to denote an absolute perpetuity; but it frequently implies only *an indefinite time*. *No more* does not always signify *never* in an absolute sense, but only *continenter*, or, *for a long time*. If so, our author's hypothesis will fall to the ground. He thinks, that 'the restoration of the Jews to their own land for a few ages, and afterwards their dispersion among the nations for near four times as long a period, without any hopes of a return, can never be the true meaning of giving that land to the seed of Abraham *for ever*.' But why not? The word עולם, *for ever* in Exod. xxi. 6. denotes the very short space of time in which a servant was to serve his master, *usque ad annum jubilæi*. In Isaiah, xxxiv. 10, a similar expression, viz. לנצח נצחים, *in secula seculorum*, is rendered by the Septuagint, εἰς χρόνον πολλόν; and other examples to the same purpose might be alledged. Mr. Eyre, upon his own hypothesis, cannot pretend that this phrase denotes an absolute eternity; for then the Jews must reign in Judea longer than he can suppose the world will exist.

Our author is a great admirer and follower of the celebrated Mr. Mede. But though that writer deserves the highest veneration, it must be allowed, that he maintains many whimsical and visionary notions, and idle traditions of the Jews, who are so inconsistent among themselves, that what is adopted by one, is rejected by another.

The work we are now considering is however not without its merit. The author's arrangement of his materials is extremely clear and methodical. He considers the predictions of the prophets in chronological order, mentions the time in which each prophet is supposed to have lived, quotes their predictions at large, and subjoins such observations as may serve either to clear up the meaning of the text, or answer the objections which may be made against the literal application of it to the future restoration of the Jewish nation. And though his arguments may not be conclusive, yet his book will certainly

tainly be of great service to those who want to consider the doctrine which he has endeavoured to support.

The Appendix is an attempt to answer some objections against the notion of a future restoration of the Jews, in a sermon on the Rise and Fall of the Holy City and Temple of Jerusalem, by the late ingenious and learned Dr. Gregory Sharpe.

XIII. *A Lecture on the Perpetual Motion. Part the First.* 4to. 2s. 6d. Evans.

THE noble and truly generous invitation which Mr. Kenrick has prefixed to his *Lecture on the Perpetual Motion*, redounds so much to the honour and philanthropy of that great philosopher, and so well designed for public good, that the reader will, no doubt, be pleased to view it in the author's own words, which are these.

• • • Such readers of the following *Lecture* as have not been auditors, and may be desirous of seeing the experiments exhibited in its recital; will, on sending their address to the author, or the publisher, be furnished *gratis* with tickets of admission for that purpose.

In consequence whereof, we, the Critical Reviewers, do hold ourselves duly qualified for receiving *gratis* tickets of admission for the purpose above-mentioned, having actually read the said *Lecture*, have not been auditors, and are desirous of seeing the experiments exhibited in its recital. But in order to give Mr. Kenrick as little trouble as possible at the time of our attendance, we have caused our under-secretary to draw up the following summary of those parts of the *Lecture* we do not fully understand, and which, we doubt not, Mr. Kenrick will, with great urbanity, elucidate in the most obvious manner possible.

Page 10. of the *Lecture*. 'Sir Isaac Newton's way of reasoning weak and illogical.'

Memorandum. To ask Mr. Kenrick, where Sir Isaac reasons in that manner?

Page 10. 'Almost every one imagines himself capable of seeing what nobody can possibly see.'

Mem. To desire an explanation of this.

Page 11. 'Length and breadth are objects of sight; thickness not.'

Mem. To express our doubts concerning imperceptible thickness.

Page 15. 'The place of a dimensionless point, is in that point; but the place of an extended substance, is in the center of its dimensions.'

Mem. To have the center of dimensions defined.

Page 19. 'Why the marrow that forms the brain of a goose may in a short time form the brain of a philosopher, must be imputed to that omniscient and omnipotent cause by whom we live, move, and have our being.'

Mem. This is undoubtedly true with regard to the cause, if the fact be so. Ask Mr. Kenrick, if he is assured of the latter, from the nature of his own brain?

Page 30. 'As the space described by falling bodies is as the square of their velocity, a body will in falling four feet acquire two degrees of velocity.'

Mem. The spaces described by falling bodies are as the squares of their velocities. This is certainly true; but it is impossible to determine (otherwise than by experiment) what velocity a body in falling will acquire; therefore, to speak of a body acquiring two degrees of velocity, must be farther explained.

Page 30. 'Now it is well known that it would require exactly the same force to throw the same body up again in the same time to the same height. But it is as well known that the weight of one pound, and ever so little more, at the end of a balance beam of sixteen feet, would weigh up four pounds to the height of four feet, from whence suppose it fell. (*Mem.* To ask whereabouts the fulcrum is placed.)—It is equally as well known and certain, that if one pound be freely let fall sixteen feet, it will acquire but four degrees of velocity, and of course have acquired but four degrees of momentum by its gravitating force, which is but half the force of the greater weight, which nevertheless it counterbalances both in motion and at rest.'

Mem. We apprehend the balance beam must be twenty feet in length; and if the fulcrum is to be placed sixteen feet from the farther end, then the velocity of the single pound weight will be only four times that of the four pound weight. Is not the velocity here employed to throw the same body up again by this means decreased? Mr. Kenrick must therefore shew what mechanical advantage is hereby gained.

Page 42. 'The room itself, with all that are in it, is moved by the diurnal revolution of the earth many thousand miles in a minute.'

Mem. To ask how this is possible, when even the points of the equator move not above eighteen miles in a minute, by the earth's rotation about its axis?

Page 43. 'An animal without weight, how great soever its good will, would not be able to lift, or draw a single feather.'

Mem. To ask what kind of animals those are which have no weight?

If Mr. Kenrick will condescend to remove these (to us) seeming difficulties in his next Lecture, we doubt not but the possibility of a perpetual motion will become extremely obvious.

XIV. *Clementina, a Tragedy. As it is performed at the Theatre-Royal, Covent-Garden. 8vo. 1s. 6d. Dilly.*

OF all the dramatic performances which of late years have met with any degree of success, this is by far the meanest, whether we consider its fable, characters, or language. We shall forbear to swell our Review, by attempting any account of its conduct, for not a single striking situation is to be found throughout the whole; nor strive to afford our readers any idea of its heroes or heroines, as no one is discriminated from another by the least peculiar turn of mind or manners. Sentiments, indeed, there are, which have received the applause of the galleries, for whose sole gratification they seem to have been introduced; as in the following instance:

'The people's voice, howe'er it sometimes errs,
Means always nobly, and is rais'd by virtue;
Their very faults, illustrious from their motives,
Demand respect, nay, ask for admiration,
And soar, at least, half sanctify'd, to justice.'

The meaning comprized in the last of these lines, (if any there be) is too substantially covered with words, for us to find it out.

We shall now present our readers with a nosegay of flowers, which we have carefully selected out of this tragedy, and leave their own judgments to expatiate in more extensive criticism.

'But when the arm, the mighty arm of kings,
That should protect all mankind from oppression,
Is stretch'd to seize on what it ought to guard,
Then heaven's own brand in aggravated fire,
Should strike th' illustrious villain to his hell;
And war in mercy for a groaning world.'

The questions to be asked on this occasion, are more than one. First, What is a *brand in aggravated fire*, or a *brand striking in aggravated fire*? Secondly, What does *his hell* mean?

Had the tyrant a hell made on purpose for him? We know none who have *bells* of their own, but *taylors*.

Thirdly, Is *war in mercy to a groaning world*, to be dispatched after him, or to unite the three questions, what is the meaning of the *tout ensemble*?

" ——— concurring multitudes
Beheld your fall in battle, and reported,
That in a pile of greatly-slaughter'd heroes,
A Gallic squadron bore you from the field."

Certainly nothing less than a whole squadron could be equal to the task of carrying a pile of dead from the field; but a question will arise, whether it is usual to remove the dead in piles, or to bury them on the spot?

'Th' assembled senate now requires my presence—
My lord, farewell!—*I treat you as a friend.—*
I never dealt in ceremony yet; and you'll excuse
Th' unpolish'd manners of Venetian sailors.'

The senate wait for Anselmo! one would rather think that such a doge had been educated among gondoliers. The mixture of pomp and familiarity in this speech cannot be sufficiently laughed at.

'And know I'd scorn to give a shameless woman,
Tho' ten times mine, to any *man of honour*.'

Would not one think that Anselmo meant, that he should scorn to palm a strumpet, who had ten times granted him the favour, on *any man of honour*?

' ——— the best way each can serve his country,
Is to hold tumult in a deep abhorrence,
And labour closely in a private station.'

Good advice, and delivered in the language of Hicker's Hall, by one of the Middlesex justices.

'For this light Frenchmen in a single moment,
Broke ev'ry ROSY NICETY OF SEX.'

Mr. Bayes, surely this is speaking rather too plainly. The *rosy nicety of sex*! Fie, fie, Mr. Bayes!—

'That mortal man has dar'd to doubt my honour.'
A tolerable vulgarism.

'From downright gratitude embrace a chain?'
Another.

'Is not her mind, that *all-in-all* of virtue,
Polluted, stain'd, nay prostitute before me?'

That *all-in-all* is a very happy expression.

' ——— this *host-betraying* ruffian.'

Granville lodged in Anselmo's palace, and was very near running away with his daughter. Hence the propriety of this beautiful compound epithet.

'I come no *whimp'rer of a tragic story*.'

We could not more happily delineate the character of the anonymous author of this piece, than by saying he is, what Palermo, to whom this speech belongs, declares himself not to be.

'Her

' Her burning eye *expanding into blood*,
 Stood desperately fix'd.'

A figure in speech which expands, even into nonsense.

This author, so far from being a poet, is not even a versifier, as the following imperfect lines may shew,

' But remember, if aught adverse shou'd arise.'

' ————— Dare not
 Therefore, to withstand us—her heart is mine.'
 ' ————— Had she an honest,
 Rational excuse,—a tale that could be told.'

' ————— and
 Transport grows too exquisite for words.'

' ————— Palermo
 Triumphs after all—oh, had I giv'n him
 Blow for blow—I could enjoy these pangs—But
 Thus, thus to fall !'

Thus much for the Tragedy of Clementina, which is nevertheless so much a cento as to put us constantly in mind of better pieces. The author, throughout the whole, seems to be of opinion, that whatever is not prose is verse, and that whatever is not common sense is poetry.

Let the censure we have bestowed on this piece, be received as a warning by all those who otherwise might attempt, like the author of Clementina, to write tragedy without the least acquaintance with Greek and Roman literature. Shakespeare has alone supported the tragic stile without such assistance; and yet it should be remembered, that he was well read in translations. Had Southern been master of as extensive learning as Dryden, perhaps, he might have been justly ranked at the head of all our modern dramatic writers. The author of Clementina having neither genius nor learning to boast of, must be content with a place among the lowest; and ought to think himself indebted even for that inglorious distinction to the uncommon charity of English audiences, and the unusual submission of capital performers, who undertook to personate such characters as could afford them no opportunities of exerting their various and acknowledged talents for the stage.

MONTHLY CATALOGUE.

P O E T R Y.

15. *The Fair Orphan, a Comic Opera, of Three Acts: As performed at the Theatre in Lynn, by G. A. Stevens's Company of Comedians.* 8vo. 1s. 6d. Nicoll.

THE plot of this Opera is simple and naturally conducted, and it terminates in discoveries which yield both satisfaction and surprize. But the characters of Lady Worthy, and Laura,

though highly amiable, are, in some points, liable to objection. The former is drawn, as too unsuspicious of youthful ardour for a lady of her apparent prudence; and the latter, as too compliant to the sacrifice of her happiness for a girl of common sensibility. Upon the whole, however, this opera cannot fail of affording entertainment.

16. *He Wou'd if he Cou'd; or, An Old Fool worse than Any: A Burletta.* As it is performed at the Theatre Royal in Drury-Lane. The Music by Mr. Dibdin. 8vo. 1s. Griffin.

This little piece exhibits a Mr. Goosecap, an amorous old man of sixty-six, whose passion renders him a dupe to the artifice of his maid. As a master, he cannot command respect; and if we may look beyond the catastrophe, he certainly as a husband, can never conciliate affection. In the former capacity he is already miserably hen-peckt, and in the latter, it is probable, he will very soon be horned. The music, which is the best part of this burletta, is far from meriting our censure.

17. *The Triumph of Fashion. A Vision.* 4to. 1s. 6d. Griffin.

This allegorical poem represents a conflict between Reason, Wit, Sense, Virtue, and Beauty, on the one side, and the troops of Fashion on the other. After an obstinate, but unsuccessful engagement of the four allies first named, with the forces of the latter, the issue of the battle is long suspended by Beauty, who makes great havoc among the enemy, till at length, the irresistible powers of the cards advance to the aid of Fashion, and victory determines in her favour.

The personages in this poem are ingeniously imagined, and the characters contrasted with propriety. The description is elegant and picturesque; the versification flowing and harmonious; and the author has animated his subject with a spirit of poetry that interests us in the fate of the ideal combatants.

18. *Poems, from a Manuscript, written in the Time of Oliver Cromwell.* 4to. 1s. Murray.

These poems consists of *Nugæ seriæ*, and *Nugæ lusoriæ*, or serious and sportive trifles. The former are chiefly remarkable for their piety, and the latter but little distinguished by vivacity. They are supposed to be the production of an unknown person of the name of Carey, who is not likely to be rescued from obscurity by this publication. It is, however, some apology for the author, that they were written in an age little favourable to the exertion of genius.

19. *Verses addressed to John Wilkes, Esq. on his Arrival at Lynn.*
4to. 6d. Baldwin.

We are of opinion, that the author of these verses is no less a false prophet than he is a fulsome panegyrist on the popular patriot, when he presages the veneration in which his hero will be held by posterity; we shall readily admit, however, that Mr. Wilkes is in no danger of being *curst* with grandeur, or *disgraced* by the favours of the crown; though these, perhaps, are blessings which the patriot would esteem much more valuable than the empty hyperbolical praise of such of his admirers as this author.

N O V E L S.

20. *The Divorce. In a series of Letters, to and from Persons of high Rank.* 2 Vols. 12mo. 5s. sewed. Baldwin.

The author of this performance has availed himself of the temper of the times, and launched it into the world with a dedication to a nobleman, the repudiation of whose wife made no little figure in the annals of gallantry. The work is not without its merit, and may certainly be classed with those which are more distinguished by regularity and decency of conduct, than variety or splendor of invention.

21. *The Disguise. A dramatic Novel.* 2 Vols. 12mo. 5s. sewed. Doddsley.

‘Epistolizing, journalizing, and narratives have been so hackneyed, says this author, that novels grow unprofitable to the writer and insipid to the reader.’—He then proceeds in pathetic strains to lament the possibility, that, through want of fresh materials, this useful branch of business will soon be destroyed. ‘In this hour of danger, adds he, philanthropy suggested that a new mode might revive the drooping spirit of romance; and that, when epistolary correspondence were grown dull, narratives tedious, and journals heavy, dialogue might supply their place.’—In a selfish age like this, how much are we bound to admire so rare an instance of disinterested philanthropy!—though truth compels us to declare that we have experienced *the Disguise* to be more narcotic than poppy or mandragora, or all the drowsy syrups of the world.

22. *The Brother.* 2 Vols. 12mo. 5s. sewed. Lowndes.

This little novel seems to be adapted to the capacity of the junior misses at a boarding school; but is so extremely insipid as not to gratify even the most puerile taste.

23. *The Nun; or the Adventures of the Marchioness of Beauville.*
12mo. 2s. 6d. Roson.

An indecent recital of such adventures as are supposed to happen in convents; calculated to inflame the passions of

youthful readers, and to supply the wants of an abandoned and shameless writer*.

M E D I C A L.

24. *Considerations on the Means of preventing the Communication of Pestilential Contagion, and of eradicating it in infected Places.* By William Brownrigg, M. D. F. R. S. 4to. 1s. 6d. Davis.

Dr. Brownrigg has been excited to these seasonable considerations in consequence of the pestilential disorders which lately raged in some parts of the continent of Europe, but are now providentially abated. He enters into a detail of the several methods for preventing the communication of the contagion, which have formerly been recommended by the writers on that subject, and adopted by the government so far as the public safety has required. The laws of quarantine, and the establishment of bills of health, he considers as the most effectual precautions for preventing the importation of that calamity into an insular country. But if unfortunately the direful infection should elude all the vigilance of the legislature, and enter into the ports of the Kingdom, he admits, that the only method of obstructing its progress, is by cutting off all communication with the infected places. He afterwards points out the means which are proper to be used for the subsistence and safety of the sound, who are confined in those places, and for the cure and extermination of the contagion; but of these two last heads he proposes to treat more fully afterwards. On several of these important subjects, Dr. Brownrigg has here favoured the public with some new and judicious observations. But as such an abstract of the treatise as the limits of a Review can admit, is now unnecessary, and would be superseded, in case of public danger, by recourse to the original; it is sufficient to observe, that in so deplorable a situation, these Considerations would merit the strictest attention of the legislature.

25. *An Essay on the Cure of the Gonorrhœa, or fresh contracted Venereal Infection, without the Use of Internal Medicines.* By William Rowley, Surgeon. 8vo. 1s. Newbery.

The remedy for a gonorrhœa, recommended by Mr. Rowley, is an injection of gum arabic, argentum vivum, and oil, into the urethra, which he affirms to have found effectual in the course of several cases.

This seems to be an inversion of the method of cure, which had been formerly published by Mr. Plenck of Vienna; the foreigner advising to be swallowed what Mr. Rowley administers by the penis.

* See Crit. Rev. for Dec. 1770. Art. 42. p. 488.

P O L I T I C S.

26. *Reflections upon the Present Dispute between the House of Commons and the Magistrates of London.* 8vo. 1s. Bladon.

This pamphlet contains a more satisfactory account of the merits of the dispute which at present agitates the political part of the nation, than any thing we have hitherto seen on that subject. In order the better to elucidate the point in question, the author has recourse to first principles. He observes that, in England, the various civil orders of the state are, the king, the house of lords, the house of commons, the courts of justice, corporations, and individuals; that the four first of these orders make or apply the laws; the two last are the objects of the laws; and that each of these orders has its rights. In regard to the rights of the house of commons, he remarks, that, among other powers, they have what is common to all great political assemblies and courts, of establishing orders concerning their own forms of proceeding; and consequently of punishing all who infringe these orders, whether their own members or others. This power, says he, which in common language, is called *privilege of parliament*, and, in legal language, by lord Coke, *lex & consuetudo parliamenti*, makes a part of the law of the land; and the extent of it is to be gathered from 'the rolls of parliament, and other records, from precedents and continual experience.' He observes that this power of the commons, which is indisputable when their privileges are infringed, was acknowledged by Charles II. in an appeal to his people against the proceedings of two houses of commons: that it was maintained by Sir William Jones, at the head of the whigs, in answer to that appeal, that they had a power of committing, even in cases where their privileges were not concerned: and that when the house of lords framed a resolution against the powers of the commons, in the case of Ashby and White, in the reign of queen Anne, they only objected to the creation of new privileges; but acknowledged the validity of those which were 'warranted by known customs and law of parliament.' He farther observes, that this power of the commons, *so far as it goes*, is subject to no controul, except that of parliament; still however, that it is bounded by *record, precedent, and continual experience*.

The author afterwards applies these principles to the discussion of the present dispute; and refutes the arguments which have been advanced for proving that the house of commons had no authority to take the printer into custody at all, or to seize him the city, without the sanction of the city magistrates,

gistrates, in aid of the warrant. He appeals to many instances in the journals, which make it evident that in both cases the jurisdiction of the house of commons is unquestionable; that they have acted *within their powers*, and by the clearest direction of *record, precedent, and continual experience*.

This author's remark, concerning the invalidity of the charters of London to establish an exemption from the jurisdiction of the house of commons, is so clear and forcible, that, if duly attended to, we think it is absolutely sufficient to put an end to the present dispute. He observes, that tho' the charters of the city are as old as the time of the Conqueror, and in one of them in the time of Edward III. the king declared, that 'no summons, attachment, or executions, be made by any of us, or our heirs, by writ, or without writ, within the liberty of the said city, but only by ministers of the said city;' yet, never since that period, did any lawyer dream that the king's consent to limit the operation of his own writ, could restrict the jurisdiction of the courts of parliament, upon which the king has no power to impose limitations.

Upon the whole, this publication is no less spirited and judicious than seasonable; and whoever peruses it for the sake of information, will be convinced, that the power which the house of commons has exerted, is warranted by the principles of the constitution.

27. *A Refutation of a Pamphlet, called "Thoughts on the late Transactions respecting Falkland's Islands."* 8vo. 1s. Evans.

This is an abusive and impotent attack on a celebrated writer. It appears to be dictated by personal malignity, inflamed with political prejudice, and is so destitute of any foundation either in argument or fact, that it would be prostituting criticism to pay it any farther attention.

28. *An Examination of the Declaration and Agreement with the Court of Spain, relating to the Restitution of Falkland's Island to the King of Great Britain.* 8vo. 1s. Bingley.

This pamphlet is written in the genuine spirit of the North Briton, and differs from the preceding only in one circumstance, which is, that the ministry is entirely the object of its invective.

29. *An Address to the People of England, on the Present State of the British Legislature; pointing out the Causes of the present Disturbances.* 8vo. 1s. Griffin.

Had this patriotic author fully considered the principles of the times, he, probably, would have spared himself the trouble of the present application. It is a persuasive to the people
of

of England, to chuse only men of acknowledged probity for their representatives in parliament, at the next general election. We think, at least, the publication might have been postponed till the year 1773.

30. *An Answer to Junius.* 8vo. 6d. Organ.

So feeble a partizan as this author, is rather of detriment than advantage to any cause.

D I V I N I T Y.

31. *The Genealogies of Jesus Christ in Matthew and Luke explained; and the Jewish Objections removed.* By Richard Parry, D. D. 8vo. 1s. 6d. Davis.

In this tract the learned author lays before his readers a comparative view of the two genealogies of Christ, by St. Matthew and St. Luke, makes some observations on those genealogies, and endeavours to remove the Jewish objections.

The gospel, says he, has furnished us with two genealogies of its ever-blessed author; each of them free from any reasonable objection; and both concurring to shew, that he was born of the Virgin Mary, and so was the son of David and the son of Abraham; from whom St. Luke, the evangelist of the gentiles, goes up even to Adam, the father of us all. From David downwards the evangelists go different ways; Luke continuing the line through Nathan to Joseph, the son-in-law of Heli, the father of Mary; St. Matthew, on the contrary, continuing the line, through Solomon, to the same Joseph, the husband of Mary: which gives him an opportunity of proving from a prophecy in Isaiah, that Mary herself was likewise of the house of David, and consequently that her son JESUS was the Messiah, the king of the Jews.

In this pamphlet the learned reader will find several observations and criticisms, which are worthy of his consideration, among which are the following.

Our translators have thrown the 22d and 23d verses of the 1st chapter of St. Matthew (Now all this was done, &c.) into a parenthesis, supposing them to be a remark of the evangelist; whereas they are a continuation of the angel's discourse to Joseph, as Chrysostom and others have observed. Had they belonged to the historian, they would have closed the chapter. But the words, with which St. Matthew has, in fact, closed the whole, plainly shew that those two verses are in their proper place, being indeed a part of the angel's address. *Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him;—AND he took unto him his wife;—AND he knew her not till she had brought forth her first-born son;—AND he called his name Jesus.* Here we read, that Joseph knew not Mary

Mary in consequence of the angel's prohibition. But where can you find such a prohibition in the angel's address, unless the prophecy is a part of it? Then indeed, it is too obvious to be overlooked. For if *the virgin* was to *bring forth*, as well as to conceive a son, the prophesy contains a plain and necessary intimation to Joseph not to know her, *till* she, which was travailing, had brought forth.

Dr. Clarke, in his paraphrase, favours this interpretation of the 22d and 23d verses; for he goes on in this manner: "And hereby shall be most eminently fulfilled that remarkable prophecy of Isaiah, *Behold, a Virgin shall conceive and bring forth a son; and he shall be called Immanuel, that is, God with us.* When the angel had thus said, &c. In order to accommodate these words, *Ταυτο δε ελον γεγονεν*, &c. to this interpretation, *γεγονεν*, which we render *was done*, must be rendered *is done*; and this may certainly be admitted. Thus we find *γεγονεν*, Luke xix. 2. translated, *it is done*; and the same word ought probably to be so rendered, Matt. xxvi. 56.—See Rom. ii. 25. 2 Cor. v. 17. Heb. vii. 16. Jam. ii. 10—v. 2. 2 Pet. ii. 20, &c.

Our author, speaking of Salathiel the son of Jeconias, says, "As to the objection, that Jeconiah was *childless*, drawn from Jer. xxii. 30. it is evidently founded in a mistake. The term *יָרֵיחַ* signifies simply *orbatus*, *deprived*—of what, must be learned from the context. In some places it necessarily relates to *children*, and therefore may be properly translated *childless*. But in the prophesy before us, it as plainly relates to the *kingdom*. Indeed the text itself, from whence the objection is taken, is a decisive proof, that Jeconiah was not childless. *Write ye this man deprived [of the kingdom] a man that shall not prosper in his days, for none of HIS SEED shall prosper, sitting upon the throne of David, and ruling any more in Judah. And again, [ver. 28.] Wherefore are THEY cast out, he (Jeconiah) AND HIS SEED?*"

What Dr. Parry subjoins in a note deserves attention. "The blessed Virgin, in her *Magnificat*, seems to allude to this part of the Jewish story. *He hath put down the mighty ones [Jeboiakim, Jeboiachin, and Zedekiah] from their thrones, and exalted them of low degree: he hath filled the hungry with good things, and the rich [the royal family] he hath sent away empty.* [Luke i. 52, 53.] It is surely more natural to suppose, that Mary here alludes to the particular circumstances of her own family, than that she is only entertaining her cousin Elizabeth with some trite common-place apothegms, according to Grotius."

The critical reader, who is desirous of seeing more observations of this nature, must have recourse to Dr. Parry's performance.

32. *The Heresy and Heretic of the Scriptures completely described; that Description honestly improved, and to the Censure of the Public modestly submitted.* 8vo. 1s. 6d. Buckland.

The author of this treatise undertakes to exhibit a complete description of heresy and heretics. For this purpose he examines every passage in the New Testament in which these words occur. He proceeds in this disquisition with great form and regularity; and proves, in the first place, that heresy has relation to sentiment; and that an heretic is a dogmatist, or a man who has taken up a peculiar set of opinions. But, he says, this account is only general and introductory, and observed for the sake of distinction of ideas and precision; and not as the very subject described in scripture. Upon this ground he proceeds to shew, that the heresy properly intended in scripture, is error in the faith, and a reception of religious doctrines opposite to those we are taught in the gospel; and that an heretic is one who believes and propogates such doctrines. This notion, he thinks, is essential to heresy and the character of an heretic; but is not the whole of the account. Accordingly he farther observes, that wickedness is connected with heresy, and impiety always included in the character of the heretic. He therefore infers, that 'whatever error in the faith is the offspring of wicked lusts and carnal affections, does for that reason become heresy; and that whoever holds, propogates, and eagerly defends any mistaken doctrines in religion, at the instigation of, and with a view to gratify such lusts and affections, is assuredly the very heretic of the holy scriptures.

In this tract the learned reader will find no critical enquiries into the meaning of particual passages, terms, and phrases in the original text of the New Testament, which probably, in dissertations of this kind, he may think a defect.

33. *The Methodists vindicated from the Aspersions cast upon them by the rev. Mr. Haddon Smith. In a Series of Letters to that Gentleman.* By Philalethes. 8vo. 1s. Bladon.

In the first of these letters the author endeavours to prove, that Mr. Smith has perverted the sense of these words of St. Paul, 2 Cor. iv. 2. *Μη δολοντες τον λογον τε Θεου*, in applying them to the Methodists, that those people cannot be said to *handle the word of God* DECEITFULLY, who misinterpret the scriptures through ignorance and not through design.—This, by the way, is little better than a dispute about words: for though a Methodist, who pretends to explain the scripture before he is qualified to understand it, may not be chargeable with deceit, he is certainly guilty of great impertinence and presumption.

The design of the second letter is to shew, that if the Methodists handle the word of God deceitfully, Mr. Smith does

the same thing, in espousing and maintaining the doctrines of the XXXIX articles.

Mr. Smith having spoken with some contempt of 'the enthusiasm of Methodists, Papists, and Fanatics of every denomination,' this writer, in his third letter, by way of reply, and to shew him that the Papists are entitled to more civility, enumerates a great number of particulars, in which there is a perfect agreement between the church of England and the church of Rome: as the consecration and dedication of churches, festivals, fasts, creeds, litanies, liturgies, collects, responses, singing service, clerical habits, and the like.

The last letter consists of some general remarks on the Methodistical system, the character of Christ, the nature and genius of the gospel, &c.

This writer is no Methodist; but probably some Dissenter, who has taken this opportunity to discharge a little of his spleen against the church.

34. *Free Thoughts upon the Book of Common Prayer, and other Forms; according to the use of the Church of England. Humbly recommending an Abridgement with other Alterations.* 4to. 1s. Becket.

The author of this pamphlet points out a great number of passages in the Book of Common Prayer, which he thinks require alteration and amendment. Many of his objections are trite, but seem to be very reasonable; and are proposed in a modest and ingenuous manner, with a becoming respect for the established liturgy.

35. *An Inquiry into the Necessity of Preparation for the Lord's Supper, upon the Authorities of Christ and his Apostles, and the Evidences of Reason and Argument. To which is added, by way of Appendix, a Discourse on the Frequency of receiving the Lord's Supper.* 8vo. 2s. Wilkie.

If we were to give extracts from this treatise, and transcribe what is particularly excellent in it, we might transcribe the whole. We will therefore content ourselves with recommending it to the serious and inquisitive reader, who wants to form a just idea of that sacred rite, which is the subject of this Inquiry, and he will meet with ample satisfaction. This is absolutely one of the most rational tracts which has appeared upon this interesting subject.

M I S C E L L A N E O U S.

36. *Ten Dialogues on the Conduct of Human Life. To which is added Zara a Moral Tale.* 12mo. 2s. Carnan.

This small volume is not improperly calculated for young people; as it may enable them to distinguish what is graceful,

ful, in a moral sense, from what is detestable, to see the amiableness of virtue, and the deformity of vice. It consists of observations and reflections on ambition, love, avarice, prodigality, anger, revenge, envy, jealousy, cruelty, compassion, and other subjects, illustrated with short historical anecdotes and examples. The tale entitled *Zara* shews the inconveniences and the calamities which frequently attend imprudent love.

Books of this kind, if they are written with elegance and taste, have an advantage over dry, prolix, and elaborate treatises; because they convey instruction under the appearance of amusement, and allure the giddy and the thoughtless to read and reflect.

37. *A New System of Geography, or a General Description of the World. Containing a particular and circumstantial Account of all the Countries, Kingdoms, and States of Europe, Asia, Africa, and America. Their Situation, Climates, Mountains, Seas, Rivers, Lakes, &c. The Religion, Manners, Customs, Manufacture, Trade, and Buildings of the Inhabitants, &c. &c. Embellished with a new and accurate Set of Maps, by the best Geographers, and a great Variety of Copper Plates. By D. Fenning, J. Collyer, and others. Folio. 3l. 3s. Johnson.*

In the Critical Review for July 1767, we observed that this was one of the most comprehensive Systems of Geography in the English language; whether it was considered with regard to topographical description, natural history, or the manners, customs, and government of different countries; that it exhibited such an account of the various parts of the globe, as was both interesting and curious; and that being compiled from the most approved writers, it would be at once entertaining and instructive.

It gives us pleasure to find that the sentiments of the public have so far coincided with our opinion, as to occasion the publication of a third edition of this useful work. Some fresh improvements are here made from the writings of the latest travellers; the maps are more elegant than formerly; some new ones are added; and the whole has been carefully revised by Mr. Collyer, one of the principal authors of the work. The present edition, therefore, must merit in a still higher degree the approbation of the public.

38. *Animadversions on Dr. Stewart's Computation of the Sun's Distance from the Earth. By John Landen, F. R. S. 4to. 1s. Nourse.*

Some few years after Dr. Matthew Stewart had published his Mathematical Tracts, wherein that gentleman assures the world he has ascertained the solar force affecting the gravity of the

the moon to the earth, and from that has calculated very accurately the mean distance of the sun from the earth, there appeared a small pamphlet, containing four propositions on the distance of the sun from the earth, of which we gave an account in our Review for September 1769; and delivered it as our opinion, that the distance of the sun from the earth could not be accurately determined from the known laws of gravitation; which we have now the pleasure to find corroborated by one of the most eminent mathematicians of the present age, who, in the work now before us, has clearly shewn, that even after the most rigid correction of Dr. Stewart's mistakes, the distance of the sun from the earth may upon his (the doctor's) own principles, be either four million, or one hundred and nineteen million of miles, (admitting the mean distance of the moon from the earth to be two hundred and forty thousand miles) a circumstance, as Mr. Landen observes, sufficient to invalidate every hypothesis advanced by Dr. Stewart in support of the theory upon which his calculations are founded.

39. *An Essay on the Mystery of Tempering Steel. Wherein the Effects of that Operation are fully considered. Extracted from the Works of the celebrated Mons. Reaumur. By J. Savigny. 8vo. 11. Kearsly.*

The author of this Essay endeavours to account for three phenomena observable in the tempering of steel. The first is the induration of the metal, the second its expansion, and the third its friability. In regard to induration, he supposes it to be produced by the sudden immersion of the heated iron in cold water, which fixes the cohesion of its particles on the surface; the salts and oils, or phlogistic part of the iron, which had been fused, are thereby prevented from mixing equally again with the whole mass. He imagines the expansion of the steel to be produced by the same action of the water, condensing at once its external surface, and preventing the exit of the fiery matter, which had penetrated during the application of heat. He accounts for the third phenomenon upon the same principle with the first; alledging the friability of steel to be produced by the salts and oils, which had been liquefied by the heat, and were formerly diffused through the interstices of the ferruginous particles, being confined to the more internal parts by the sudden immersion in water.

Notwithstanding the theory of this author is ingenious and plausible, we must be of opinion, that the natural effects in tempering steel are as much a mystery as before.